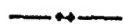


CALCUTTA :
BAPTIST MISSION PRESS.

PREFACE.



THIS is the first part of volume XIX of the series and the ninth volume dealing with Arabic MSS. The volume comprises the works on the principles of Jurisprudence and Jurisprudence, two famous branches of Islamic learning. The collection here catalogued is specially distinguished from the other collections of Arabic MSS. in the Library in the number of separate works, in old copies and rare works. Consequently a good deal of time and labour has had to be devoted to the compilation of the two parts of the present volume. The first part contains notices of 203 MSS., of which 103 are on the principles of Jurisprudence, the rest consisting of the works on Hanafi Jurisprudence by the authors who flourished in the second to the seventh centuries A.H.

Maulavi Abdul Hamid, the compiler, deserves congratulations on his display of scholarship in some of the critical research evidenced in this volume. The following instances are worthy of citation :—

- (i) In No. 1494 the compiler traces the author of the MS. with the help of a passage quoted in the body of MS. No. 1533.
- (ii) The author of MS. 1500 was said by some to be a scholar of the 5th century A.H., but the compiler proves that the author was a scholar of the 8th century A.H.
- (iii) Brock., vol. i, p. 174, and others say that the author of *Uṣūl Shāshī* (No. 1501), a printed work taught in the Madrasahs, is one *Shāshī*, who died in A.H. 325, but Maulavi Abdul Hamid establishes that he was a scholar of the 7th century A.H.
- (iv) The authorship of *Al Mankhūl* (No. 1559) was the subject of dispute. According to some a certain *Maḥmūd Mu'tazilī* was the author of the work, and according to others the famous *Ġazzālī*. The compiler, after a decisive research, proves that the famous *Ġazzālī* is the author of the work.
- (v) Brock., vol. i, p. 373, and others wrongly decide the authorship of *Khizānat al Akmal* (No. 1617), but Maulavi Abdul Hamid skilfully discovers the real author of the work as also his date of death.

- (vi) One Maḥmūd of the 7th century A.H. is commonly accepted as the author of *Al Kifāyah* (No. 1640), but the compiler succeeds in tracing the real author of the work.
- (vii) The compiler skilfully traces the title of MS. (No. 1674) and its author's name, which are omitted in *Būhār, Lib. Cal.*, vol. ii, No. 168.

Among old and rare MSS. described in the present part the following deserve special notice :—

- No. 1495. An old copy of *Al Muntakhab fi al uṣūl*, by Ḥusā-maddīn (*d. A.H. 644=A.D. 1246*). Dated A.H. 789.
- No. 1499. An old copy of *At Taḥqīq*, by 'Alā'addīn al Bukhārī (*d. A.H. 730=A.D. 1329*). Dated A.H. 801.
- No. 1508. A commentary on *Manār*, believed to be unique, by 'Abdussalām Diwah (*d. A.H. 1042=A.D. 1632*).
- No. 1513. An old copy of *Tanqīḥ al Uṣūl*, by 'Ubaidiallāh bin Mas'ūd (*d. A.H. 747=A.D. 1346*). Dated A.D. 863.
- No. 1523. A rare copy of an annotation of *Talwīḥ*, by Aḥmad bin Yaḥyā (*d. A.H. 916=A.D. 1510*).
- No. 1526. A rare copy of *Taisīr*, by Amīr Bādshāh al Bukhārī, a scholar of the 9th century A.H.
- No. 1530. An old and reliable copy of *Musallan Aṣ ṣubūt*, by Muḥibballāh al Bihārī (*d. A.H. 1119=A.D. 1707*). Dated A.H. 1140.
- No. 1540. A rare copy of *Al Inṣāf*, believed to be unique, by Baṭlayūsī (*d. A.H. 521=A.D. 1127*).
- Nos. 1542-43. An old copy of *Sharḥ Mukhtaṣar al Uṣūl*, of which no other copy is known to us into two volumes, by Quṭbaddīn ash Shīrāzī (*d. A.H. 710=A.D. 1310*).
- No. 1544. A rare copy of a commentary on *Mukhtaṣar al Uṣūl*, by Sulaimān bin Aḥmad, a scholar of the 8th century A.H.
- No. 1545. A very old copy of *Sharḥ Mukhtaṣar al Uṣūl*, by Qāḍi 'Aḍud (*d. A.H. 756=A.D. 1355*). Dated A.H. 865.
- No. 1548. A rare and old copy of a commentary on *Mukhtaṣar*, by Saifaddīn al Abhurī, a scholar of the 8th century A.H. Dated A.H. 892.
- No. 1558. An old copy of *Al Kitāb al Jāmi'fi al al Ijtihād Wa al Fatwā Wa at Taqlid*, a work on Jurisprudence, believed to be unique, by Juwainī (*d. A.H. 478=A.D. 1085*). Dated A.H. 730.

- No. 1562. A rare copy of a commentary on *Minhāj al Uṣūl*, by Shamsaddīn Isfihānī (*d.* A.H. 749=A.D. 1348).
- No. 1565. An old copy of a commentary on *Tahbīr*, believed to be unique, by Mardāwī (*d.* A.H. 885=A.D. 1480). Dated A.H. 924.
- No. 1569. A rare copy of *Ġāyat al Bādi*, a commentary on *Mabādi al Uṣūl*, by a pupil of the author of the text.
- No. 1581. A rare copy of a commentary on *Zubdat al Uṣūl*, by a pupil of the author of the text.
- No. 1590. An old copy of a rare work on Zaidī principles of jurisprudence, by ‘Imād Muqrānī, who was alive in A.H. 972.
- No. 1592. A rare copy of a commentary on *Al Jāmi’ al Kabīr* by Maḥmūd Ḥaṣīrī (*d.* A.H. 636=A.D. 1238).
- No. 1593. A beautiful copy of *Al Jāmi’ aṣ Ṣaḡīr*, by Imām Muḥammad (*d.* A.H. 189=A.D. 804). Dated A.H. 783.
- No. 1594. An old copy of a rare commentary on *Ziyādāt*, by Qādikhān (*d.* A.H. 592=A.D. 1195). Dated A.H. 640.
- No. 1611. An old copy of a commentary on *Manzūmah* by Maḥmūd al Lu’lu’i al Bukhārī (*d.* A.H. 671=A.D. 1772). Dated A.H. 727.
- No. 1612. An old and valuable copy of a rare and useful commentary on *Manzūmah*, by Muḥammad az Zauzani, a scholar of the 7th century A.H. Dated A.H. 835.
- No. 1619. The second volume of *Wajiz al Muḥīṭ*, a rare work on jurisprudence, by Sarakhsī (*d.* A.H. 544=A.D. 1149).
- No. 1622. An old and beautiful copy of *Siyāsat ad Dunyā wa ad Din*, a work on jurisprudence, believed to be unique. It was transcribed in or before A.H. 701 for the Library of Salār Governor of Syria.
- No. 1627. An old copy of *Al Ḥāwī al Qudsi*, a very useful work on jurisprudence, by Aḥmad al Ġaznawī, a scholar of the 7th century A.H.
- Nos. 1643-45. A very old copy of *Fath al Qadir*, by Ibn Humām (*d.* A.H. 861=A.H. 1456). Written in or before A.H. 879.
- No. 1650. A very old copy of the second volume of *Naṣb or Rāyah*, by Zaila’i (*d.* A.H. 762=A.D. 1360). Written in the 8th century A.H.

No. 1652. An old copy of *Sirāj az Ḥalam*, a rare commentary on *Durar al Muḥtadī*, by Abū Bakr al Ḥaddādī (*d.* A.H. 800=A.D. 1397). Dated A.H. 970.

Butler Palace,
Lucknow, 14th August, 1931.

J. A. CHAPMAN.

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ARABIC MANUSCRIPTS.



PRINCIPLES OF JURISPRUDENCE.

HANAFÎ PRINCIPLES OF JURISPRUDENCE.

No. 1489.

foll. 337 ; lines 15 ; size $9\frac{1}{8} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

اعول البزدوي

UŞÛL AL BAZDAWÎ.

The present work is commonly known to us under the above title ; but in Brock., vol. i, p. 373, it is noticed under the title, *Kanz al Waşûl Ilâ Ma'rifat al Uşûl*. It is regarded as a standard work on the subject by the Ḥanafî School, and various commentaries, glosses, and annotations of the work have been produced, for which see *Hâj Khal.*, vol. i, p. 335. The author tells us in the preface that religious science is divided into the following two *Qism* :—

(i) Theology, dealt with by Abû Ḥanîfa (*d.* A.H. 150 = A.D. 767) in the following works, viz., *Al Fiqh al Akbar*, *Ar Risâlah* and *Kitâb al 'Âlim Wa Al Muta'allim*.

(ii) Precepts or the law. This second *Qism* is subdivided into the following three branches :—

I. Knowledge of religious ordinances in themselves.

II. Knowledge of the texts and determination of the various sources from which the ordinances are derived.

No. 1490.

· foll. 339; lines 9; size 11×7; 6×3.

The Same.

Another copy of the same. Marginal notes are found throughout the copy. It begins and ends like the above.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 1491.

foll. 383; lines 32; size 11½×6½; 8½×4

كشف الاسرار

KASHF AL ĀSRĀR.

A very useful detailed commentary on Uṣūl al Bazdawī (No. 1489 above), composed at the request of those friends of the commentator who knew that he had studied the text under his uncle, Fakhraddīn Ilyās al Māyāmurgī, who was specially well known for his careful study and critical examination of the entire works of Bazdawī, the author of the text. The present commentary is divided into two volumes.

Vol. I.

Beginning :—

الحمد لله مصور القسم في شبكات الارحام قد سألني
اخواني في الدين ... ان اكتب لهم شرحا ظنا منهم اني بما
اشتغلت بخدمة شيخني وعمي فخرالحق والدين الياس
المايمرغي وانه قد كان مختصا من بين العلماء
بتحقيق دقائق مصنفات فخر الاسلام *

Commentator: 'Abdal'aziz bin Ahmad bin Muḥammad al Bukhārī عبد العزيز بن احمد بن محمد البخاري a famous scholar of Bukhārā, and a well-known authority on Jurisprudence. He studied under Ḥāfiẓaddīn al Kabīr (d. A.H. 693=A.D. 1293; see Ḥadā'iq al Ḥanafiyh, p. 265) and Fakhraddīn Ilyās, his uncle, who granted him a Sanad for transmitting the text of Uṣūl al Bazdawī. Biographical accounts of the commentator are given in Al Jawāhir

al Muḍiyah, vol. i, fol. 143, and in Ṭabaqât of 'Alī Qârī, fol. 89^a; but the date of his death is not mentioned. He died, in Turmuḍ, A. H. 730=A. D. 1329; see Muḡmal Faṣaḥī, fol. 209; Ḥadâ'iq al Ḥanafi-yah, p. 279; Brock., vol. i, fol. 143.

For other copies of the work see Yanī, Nos. 325-30; Râmpûr, No. 97; Âṣafi-yah, No. 57.

The commentary was printed in Cairo, A. H. 1307.

Written in fair Naskḥ. Not dated; apparently 9th century A. H.

No. 1492.

fol. 396; lines 20; size $12 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

Vol. II.

Continuation of preceding volume, beginning thus:—

باب بيان تفسير هذه الشروط *

Written in fair Naskḥ. Not dated; apparently 9th century A. H.

No. 1493.

fol. 360; lines 35; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

The Same.

Another complete copy of the preceding commentary, bound in one volume. The following author's colophon, which is omitted in the previous copy is found here, viz. :—

قال العبد الضعيف ادام الله عليه هذا آخر ما يسر الله من شرح
مشكلات هذا الكتاب و كشف معضلاته و وفق لي على حل عقدة
فبدلت مجهودي في تصحيح الفاظه و تنقيح معانيه و انجزت موعودي
في تشييد قواعد و تمهيد مبانيه و اجتهدت في ايضاح ما ابتم من
خفايا النح *

Written in fair Naskḥ. Dated Shâhjahânâbâd, A. H. 1084.

No. 1494.

fol. 544 ; lines 27 ; size $11\frac{1}{2} \times 8\frac{1}{2}$; 5×5 .

الشرح على اصول البزدي

ASH SHARḤU 'ALĀ UṢŪL AL-BAZDAWĪ.

A very detailed and useful commentary on Uṣūl al Bazdawī (No. 1489 above), believed to be unique. More than 300 works are referred to by our author in the present commentary. The author's name was omitted in the Hand-list (see No. 728), since it does not appear anywhere in the MS., nor is the commentary mentioned in any catalogue: careful search, however, brought to light a passage (see fol. 122^b of No. 1533 below) in Fawā'id al-'Uṣmā' by Nizāmaddin, which is identical with a passage عن الكافي to الا on fol. 227^a of the present MS. Nizāmaddin quotes from a commentary on Uṣūl al Bazdawī by one Shaiḥ Ilāhdād, who must therefore be the author of the present work. The passage quoted by Nizāmaddin is as follows:—

نقل الشيخ إله داد في شرح البزدي عن الكافي في باب ما يكره في الصلاة إذا حلف لا يدخل دار فلان فادخل رجله يحنث وإن كان جميع أعضائه خارج الدار ولو ادخل جميع أعضائه في الدار ورجلاه خارجها لا يحنث والصيد إن كان رجلاه في الحرم ورأسه خارجه كان عيد الحرم وإلا لا النح *

Shaiḥ Ilāhdād شيخ إله داد, was an Indian scholar, who studied under 'Abdallāh Tulambī (*d.* A.H. 922=A.D. 1516) and received spiritual training from Ḥamid Shāh Mānikfurī. Besides the present commentary, he composed the following works (see Subḥat al-Margān, fol. 96^b), viz., (i) Commentary on Hidāyah. (ii) Commentary on Qunyah. (iii) Commentary on Kāfiyah. (iv) Commentary on Madārik.

According to the author of Ḥadā'iq al Ḥanafiyah, p. 364, Shaiḥ Ilāhdād died in A.H. 923=A.D. 1517, but the author of Taḍkira'i 'Ulamā'i Hind, p. 25, says that Shaiḥ Ilāhdād died in A.H. 932=A.D. 1525.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة علي رسوله محمد
و آله اجمعين قال الشيخ الامام الاجل فخر الاسلام و المسلمين علي
البزدي افتتح كتابه بالتسمية الخ *

The colophon runs thus:—

هذا تحقيق مغلقاته و توضيح معضلاته بقدر الوسع و الامكان
و لنختتم الكلام على هذا حامدا لله تعالى *

Written in good Naskh. Not dated; apparently 10th century A.H.; at the beginning 8 folios, written in a later hand, have been added.

No. 1495.

fol. 86; lines 11; size $7\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

المنتخب في الاسول

AL MUNTAKHAB FÎ AL UŞÛL.

A concise work, known also as *Husâmi*, expounding the important principles of Muhammadan Law. Occasionally, the author criticises the principles adopted by the Maliki, Shafi'i and Hanbali Schools. It is a standard work, taught in almost all Madrasahs; and various commentaries and glosses on it have been produced; see Hâf. Khāl., vol. vi, p. 442. 'Alâaddîn 'Abdal'aziz al Bukhârî, who wrote one of those commentaries (see No. 1499 below), speaks of it as follows, declaring that it surpasses all other compendious works on the subject:—

غيران المختصر المنسوب الى شيخ الاسلام حسام الملة و الدين
..... محمد بن محمد بن عمر الاخسيكني فاق سائر
التصانيف المختصرة في هذا الفن بحسن التهذيب متانة التركيب
فلذلك شاع فيما بين الانام بعدا و قربا الخ *

Author: *Husâmaddîn Muhammad bin Muhammad bin 'Umar al. Akhsikaşî* * حسام الدين محمد بن محمد بن عمر الاخسيكني a famous

* The present word is read as *Akhsikati* by a few scholars (see Brock, vol., i, p. 381). Some one on the title-page quotes the following passage from *Al Jawâhir al Muḍīyah*, vol. ii, fol. 115, regarding the correct reading of the name

scholar of the 7th century A.H. He was not a voluminous writer ; but the present and two other works (see Brock., vol. i, p. 381) are generally noted by his biographers as evidence of his great scholarship. He died in A.H. 644=A.D. 1246 ; see Al Jawâhir al Muḍīyah, vol. ii, fol. 43 : Tabaqât by 'Ali Qâri, fol. 131 ; Brock., vol. i, p. 381.

Beginning :—

اما بعد حمدا لله على نواله والصلوة على رسوله محمد وآله فمن
 اصول الشرع ثلاثة الكتب والسنة واجماع الامة *

For other copies of the work see Br. Mus., No 2 ; India Office ; Nos. 293-7 ; Cairo, vol. ii. p. 260 ; Râmpur, Nos. 50-52 ; Aṣafiyah Library, Nos. 117, 2, 51.

The work has been repeatedly printed in India and in Cairo.

A printed copy of the work, dated A.H. 1294, is noticed in Aṣafiyah, *loc. cit.*

The colophon runs thus :—

فرغ من تحرير هذا المصحف الشريف المبارك في اوائل شهر الله
 المبارك شعبان بعون الله المبارك الديان سنة تسع وثمانين و سبعمائة
 على يدى العبد الضعيف داؤد بن سليمان عفي الله عنهما *

Written in good Naskh. Dated A.H. 789.

Scribe : داؤد بن سليمان.

No. 1496.

fol. 247 ; lines 55 ; size $10\frac{1}{2} \times 6$; $4\frac{1}{2} \times 5$.

The Same.

Another copy of the preceding work.

Written in bold Naskh. Not dated ; apparently 11th century A.H. Marginal notes are found throughout the copy.

A seal bearing the inscription لسان السلطان محمود الدوله محمد صفدر خان بهادر, dated A.H. 1277=A.D. 1860, is found on the title-page.

والاخيكتني بفتح الالف وسكون الخاء المعجمة وكسر السين المعجمة :
 as Akhsikaṣi : وسكون الياء المثناة من تحتها وفتح الكاف وفي آخرها التاء المثناة نسبة الى
 اخيكت من بلاد فرغانة الخ *

No. 1497.

fol. 42; lines 18; size 10×8 ; 7×6 .

The Same.

Another copy of the preceding work.

Written in fair Naskh. Not dated; apparently 13th century

A.H.

No. 1498.

fol. 219; lines 27; size 9×5 ; 5×4 .

The Same.

Another copy of the same. Defective at the beginning, for want of two folios. Marginal notes are found throughout the copy.

Written in bold Naskh. Not dated; apparently 9th century

A.H.

No. 1499.

fol. 222; lines 29; size $9\frac{1}{2} \times 6\frac{1}{2}$; 8×5 .

التحقيق

AT TAḤQÎQ.

A valuable and old copy of a well-known commentary on Muntakhab (see No. 1495 above), remarkable for its critical acumen. It was composed subsequently to the same author's Kashf al Asrâr (see No. 1491 above), at the request of friends of the commentator. After dwelling on the great importance of this branch of learning, which he places next to theology, the author of the commentary tells us that a detailed commentary of Muntakhab was required, hence the present work.

By 'Alâaddin 'Abdal'aziz bin Ahmad bin Muhammad al Bukhârî, علاء الدين عبد العزيز بن احمد بن محمد البخاري (d. A.H. 730=A.D. 1329, see No. 1491 above.)

Beginning:—

الحمد لله الذي مهد مباني الاسلام قل الشيخ الامام
عبد العزيز بن احمد بن محمد البخاري اخبرني بهذا الكتاب
عمي و شيعتي محمد بن محمد بن الياس المايمرغي *

For other copies of the present commentary see Leid., No. 1816; Br. Mus., No. 1578; Br. Mus. Suppl., No. 261; Escur., No. 1163; Cairo, vol. ii, p. 239; Āṣafiyah, Nos. 3, 4, 12, 99. The present work was lithographed in Lucknow in A.H. 1293. For a lithograph copy see Hand-list of the printed books, No. 254.

The following colophon of the scribe indicates that he was a pupil of the commentator:—

قال الشيخ الاستاذ العلامة كاشف الحقائق مولانا علاء الدين
عبد العزيز رحمه الله تعالى تمت كتابة هذه النسخة على
يد العبد الفقير نظام بن محمد بن منصور الخطيب الترمذي عام
احدى وثمانائه الهـ *

Written in good Naskh. Dated A.H. 801.

Scribe: نظام بن محمد بن منصور الخطيب الترمذي.

No. 1500.

fol. 185; lines 25; size 11 × 7½; 7 × 5.

شرح المغنى

SHARḤ AL MUĠNÎ.

An old copy of a detailed commentary on Al Muġnî, a concise work of Jamâladdîn Khubbâzî (d. A.H. 691=A.D. 1292) on the Ḥanafî principles of Jurisprudence; for a copy of which see Leid., No. 1825. The present commentary was dedicated to 'Alâaddîn, a minister of Persia, who died in A.H. 742=A.D. 1341; see Muġmal Faṣîḥî, fol. 213^b. Hâj. Khal., vol. v, p. 650, remarks that, though there are several others, the present commentary is specially reliable and useful.

Commentator: Abû Muḥammad Manṣûr bin Aḥmad bin al-Mua'iyid al Khawârazmî al Qâ'inî المريد بن احمد بن المريد الخوارزمي القاءنى. One Abû Muḥammad Manṣûr, who died in A.H. 475=A.D. 1082, is mentioned by Dahabî, but obviously he cannot be the author of the present commentary, since he died more than two centuries before the author of the text. The author of Madînat al 'Ulûm, fol. 96^a, however, says, in a passage quoted below, that the date given by Dahabî as the date of his death is incorrect; and that Abû Muḥammad Manṣûr was a scholar of the 7th century A.H.:—

و من شروح المغني شرح منصور القاذني وهو ابو محمد منصور بن مؤيد الخوارزمي قيل انه نظم ارجوزة في مناسك الحج قال الذهبي وهو من الاعلام توفي يوم السبت سنة خمس و سبعين و اربعائة قلت هكذا رأيت في النسخة التي رأيتها. و لكنه غلط و الظاهر ان يكون سبعائة ان البخاري توفي في حدود سبعائة و الظاهر تأخر الشارح عنه *

It would appear that the author of *Madīnat al 'Ulūm* has confused two persons of the same name, viz., (i) Abū Muḥammad Maṣṣūr, who according to Dahabī and the author of *Al Jawāhir al Mūdiyyah*, vol. 1, fol. 71^b, died in A.H. 475; (ii) Abū Muḥammad Maṣṣūr, obviously the author of the present commentary, who according to Hāj. Khal., vol. v, p. 650, died in A.H. 705=A.D. 1305.

The date of his death, as given by Hāj. Khal., *loc. cit.*, and also in Berlin, No 4384, viz., A.H. 705, cannot be correct however, since a careful study of the present MS. tells us that Abū Muḥammad Maṣṣūr was alive in A.H. 730. For example, on fol. 59^a he uses the term رحمه الله (used only of the dead) in referring to the author of *Tahqīq*, who died in A.H. 730; see No. 1499 above.

Beginning:—

الحمد لله الذي تجلّى على بعض عباده المُخْلِصِينَ المُخْلِصِينَ عن شرك الشركة فيقول العبد الضعيف ابو محمد منصور بن احمد بن المؤيد الخوارزمي القاذني ... ان المختصر المنسوب الى العلامة الفقيه جلال الدين البخاري و لم يكن له شرح هادي الى الطريق فامليت عليهم شرحاً جامعة لخلاصة ابحاث كشف الاسرار و التحقيق محيطاً بخلاصة تنقيح يعلو كاهل التوضيح *

Only one other copy of the work is known to us, viz., Rāmpūr, No. 74.

Written in good Naskh. Not dated; apparently 9th century A.H.

A note on the title-page, which runs thus:— دخل في نوبة الفقير الراجي محمد المشتبر بالاعجي عام خمس و تسعين و ثمانمائة المعجزة tells us that the MS. was, in A.H. 865, in the possession of one Muhammad al Lāhijī.

No. 1501.

fol. 107; lines 8; size 9½ x 6; 6½ x 4.

أصول الشاشي

UṢŪL AṢḤ SHĀSHĪ.

The work is generally known under the above title; but Hāj. Khān. vol. v. p. 81. refers to it under the title of كتاب الخمسين Kitāh al Khamsīn (or the book of fifty), since it was composed by the author in the 50th year of his age. It expounds the four principles of the subject according to the Hanafi School, and criticises the views of the Shāfi'i School and others. The work is divided into the following four *Bāb*; and each *Bāb* is subdivided into several *faṣl*:—

- | | |
|------------------|---|
| I. fol. 2-74. | البعث الأول في كتاب الله تعالى |
| II. fol. 74-80. | البعث الثاني في سيرة رسول الله صلى الله عليه وسلم |
| III. fol. 80-85. | البعث الثالث في إجماع |
| IV. fol. 85-108. | البعث الرابع في إنباس |

According to the following authorities, viz., Brock., vol. i, p. 174; Cairo. vol. ii. p. 237; Calcutta Madrasah, Lib. Cat., No. 17; Nizāmaddin Ishāq bin Ibrahim Aṣḥ Shāshī بن إبراهيم أشق شاشي, who died in A.H. 325 = A.D. 936, is said to be the author of the present work. This cannot be accepted: for one thing, it is not included among the works of Nizāmaddin mentioned in Al Jawāhir al Muḍiayah. vol. I. fol. 59; for another, there is a reference on fol. 80, which is quoted below, to Aṣḥ Shāmīl of Ibn Ṣabbāḡ, who died 150 years after Nizāmaddin, viz., in A.H. 477 = A.D. 1084 (see Mir'āt al Janān, fol. 271^b):—

و روى ابن الصبان وهو عن سادات أصحاب الشافعي في كتابه
المسمى بالشامل *

The above passage is also found verbatim in printed copies of the work.

Another Shāshī, known as Qaffāl, who died in A.H. 507 = A.D. 1113, is said to be the author of the work in the following passage from Iktifā' al Qunū', p. 138:—

أصول الشاشي للشاشي الملقب بالقفال الحنفي سنة ٥٠٧ هـ ١١١٣ *

This, however, cannot be accepted either, since Qaffâl Shâshî belonged to the Shâfi'i School, whereas the author of the present work was a Hanafi scholar, and criticises the principles of the Shâfi'i School. Further, there is no mention of the work in the list of compositions of Qaffâl Shâshî, given in Isnawî, fol. 274^a.

The author of Ḥadâ'iq al Ḥanafiyyah, p. 270, tells us that Nizâmaddîn Shâshî, the author of the present work, was a scholar of the 7th century A.H.; and this is no doubt correct. Dr. Kamâladdîn, in the Madrasah Lib. Cat., No. 17, has not only made the mistake of identifying the author with the Nizâmaddîn who died in A.H. 325; but also incorrectly states that no commentary on the present work has ever been produced, whereas one composed in A.H. 781, by Maulâ Muḥammad bin Ḥasan Fârâhî, is noticed in Hâj. Khal., vol. v, p. 81.

Beginning:—

الحمد لله الذي اعلى منزلة المومنين بكرم خطابه
والصلوة على النبي واصحابه و السلام على ابي حنيفة و احبابه الخ *

The work has been repeatedly lithographed in India, viz., in A.H. 1278, 1289, 1297, 1337.

For other copies of the work see Râmpûr, No. ii; Cairo, vol. ii; p. 237; Madrasah Lib. Cat., No. 17.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 1502.

fol. 183; lines 15; size 12×7; 7×5½.

منار الانوار

MANÂR AL ANWÂR.

A well-known work on the principles of jurisprudence, containing some criticism also of the views of the other three schools of jurisprudence. For various commentaries on it, see Hâj. Khal., vol. vi, p. 124.

Author; Ḥâfizaddîn Abu'l Barakât 'Abdallâh bin Aḥmad bin Maḥmûd An Nasâfi محمود بن احمد بن عبد الله بن احماد بن محمد النسفي, a famous Hanafi scholar, who died in A.H. 710 = A.D. 1310, see Lib. Cat., vol. x, No. 526. A commentary on the present text was also produced by our author.

Beginning :—

الحمد لله الذي هداانا الى الصراط المستقيم النج *

For other copies of the work see Berlin, Nq. 4385 ; Goth., No. 930/1 ; India Office, No. 312 ; Râmpûr, Nos. 104, 107.

The work has been repeatedly lithographed in India ; see 'Iktifâ al Qunû', p. 138.

Written in fair Naskh. Not dated ; apparently 13th century A.H.

The MS. is annotated throughout.

A seal, bearing the following inscription, dated A.H. 1277, is found on the title-page :—

لسان السلطان محمود الدوله محمد صفدر علي خان بجادر *

The same seal is found on the MS. described in Lib. Cat., vol. xii, No. 793.

No. 1503.

fol. 95 ; lines 7 ; size $9\frac{1}{4} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning and ending like the above.

Written in fair Nasta'liq. Not dated ; apparently 13th century A.H.

No. 1504.

fol. 203 ; lines 21 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$

شرح المنار

SHARH AL MANÂR.

A very useful commentary on Manâr (see No. 1502 above) for other glosses and annotations, see Hâj. Khal., vol. vi, p. 124.

By 'Abdallaṭif bin 'Abdal'azîz bin Aminaddîn Ibn Firishṭa al-Ḥanafî عبد اللطيف بن عبد العزيز بن امين الدين ابن فرشته الحنفى, a well-known Ḥanafî scholar of the 9th century A.H., who composed several works on jurisprudence and a work on Ḥadîṣ (see Lib. Cat., vol. v, part 1, No. 368). The date of his death is not known ; but Brock.,

vol. ii, p. 196, and Hâj. Khal., vol. vi, p. 124, tell us that he was alive in A.H. 830=A.D. 1426.

Beginning:—

لله الحى الحد حمد لا يكتبه الحد على ما اولانا علم الفروع ...
 وبعد فيقول عبد اللطيف بن فرشته ان كتاب المنار
 و كان له شروح وقال النخ *

For other copies of the work, see Berlin, No. 4386; Munich, No. 298; Paris, No. 794/5; Glasgow, No. 19; Cairo, vol. ii, p. 283; Âṣafiyaḥ, No. 52; Râmpûr, No. 75.

Written in good Naskh. Dated A.H. 921.

Foll. 1-27 are written in a later hand.

The colophon of the scribe, indicating the date of transcription, runs thus:—

فرغت من تأليف هذه النسخة الشريفة سنة احدى و عشرين
 و تسعمائه النخ *

No. 1505.

foll. 106; lines 15; size $7\frac{1}{4} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

شرح المنار

SHARḤ AL MANÂR.

A concise but useful commentary on Manâr (see No. 1502 above), composed in A.H. 868.

By 'Abdarrahmân bin Abû Bakr al 'Aini بكر ابنى زين الدين. He was a famous scholar of the 9th century A.H., who also composed a commentary on Bukhârî and some other works. He died in A.H. 893=A.D. 1487; see Hadâ'iq al Ḥanafîyah, p. 342; Hâj. Khal., vol. vi, p. 124; Brock. vol. ii, p. 196.

Beginning:—

الحمد لله الذي جعل لاصول شرعه منارا اى منار اما بعد
 فيقول عبد الرحمن العيني ... لما رأيت المختصر المسمى بالمنار في اصول
 الفقه النخ *

For other copies of the work see Berlin, No. 4389; Cairo, vol. ii, p. 235; Alger, No. 970/1.

Written in fair Naskh. Dated A.H. 1171.

Scribe; سيد سليمان جاگيري .

No. 1506.

foll. 109; lines 15; size $8\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

دائر الوصول الى علم الاصول

DÂI'R AL WUŞÛL ILÂ 'ILM AL UŞÛL.

This is an abridgment of Madâr al Fuḥûl, a comprehensive commentary on Manâr al Anwâr (No. 1502 above). The author of Madâr al Fuḥûl is Abû 'Abdallâh Muḥammad bin Mubâarak Shah bin Muḥammad al Harawî ابو عبد الله محمد بن مبارك شاه بن محمد الهروي; see Hâj. Khal., vol. vi, p. 125, and it is evident that he is also the author of the present abridgment, for in the preface he refers to Madâr al Fuḥûl as a work of his own, thus:—

اما بعد فان كتابى مدار الفصول في شرح مدار الاصول *

The date of his death is not known; but the fact that the present commentary is not quoted by the commentators of the 9th century A.H.; and that the present work is first referred to in a commentary (No. 1508 below) whose author died in A.H. 1042, give us reason to suggest that the author flourished in the 10th century A.H.

Beginning:—

الحمد لله الذي سقى لاصول المستنبطين من كوثر غرائب الفجوم ماء
..... اما بعد فان كتابى مدار الفصول في شرح مدار الاصول مع
وجازة لفظه لما لم يعر عن نبد من الاطذاب لخصت منه هذا المختصر
محتويا على رموز نكاته الخ *

For other copies of the work see India Office, No. 315; Âṣafiyaḥ, No. 114; Râmpûr, No. 57.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 1507.

fol. 96; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding abridgment.

Written in Nasta'liq. Not dated; apparently 13th century

A.H.

No. 1508.

fol. 240; lines 17; size $13 \times 9\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

الشرح على المنار

ASH SHARHU 'ALÂ AL MANÂR.

A detailed and useful commentary on Manâr (See No. 1502 above).

By Mullâ 'Abdassalâm Diwâh ملا عبد السلام ديوة, an Indian scholar of Diwâh (in Awadh), who, besides the present work, composed a commentary on Tâhḍib al Manṭiq. He was a pupil of 'Abdassalâm Lâhūrî (d. A.H. 1037 = A.D. 1627); see Taḍkira'i 'Ulamâ'i Hind, p. 269, which, however, does not give the date of his death. From a marginal note (chronogram) on fol. 8^a we learn that he died in A.H. 1042 = A.D. 1632:—

شیخ عبد السلام مولانا اوستاذ سر همه فضلاء
سال فوتش چو از خرد جستم خردم گفت افضل علماء

Foll. 1-7, contain quotations from other works of the commentator; and fol. 8^a quotations from certain other works.

The commentary begins on fol. 8^b, without preface, thus:—

قوله بسم الله الرحمن بدأ كتابه بان جعله مبدأة ولا يلزمه من هذا
انه جعله جزءاً الكتاب *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 12th century

A.H.

fol. 104; lines 21; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

فاضة الانوار على اصول المنار

By Muḥammad bin 'Alī bin Muḥammad bin 'Alī bin 'Abdarrahmān bin Muḥammad bin Jamāladdīn bin Ḥasan bin Zayn al-'Ābidīn محمد بن علي بن محمد بن علي بن عبد الرحمن بن جمال الدين بن حسن علاء الدين الحصكفي, commonly called 'Alā'addīn al-Ḥaṣḥakfī, a famous scholar of the 10th century A.H., known as the Muftī of Damascus. He studied in Damascus under his father and some others. He visited Jerusalem and Medina, where he also studied under several Shaiḫs. The number of his Shaiḫs, as given in Khulāṣat al-Aṣar, exceeds thirty, the most notable of whom were Muḥammad Muḥsin (d. A.H. 1072=A.D. 1661), Khāṭīb of Damascus, and Safiaddīn al-Qushshāshī (d. A.H. 1071=A.D. 1660).

As Qâdi, Imâm and a professor in several institutions of Damascus, he won high distinction. Ten works of his are enumerated in *Khulâsat al Aşar*, most of them on Jurisprudence. He died in Damascus A.H. 1088=A.D. 1677; see *Hadâ'iq al Hanafiyyah*, p. 421; *Khulâsat al Aşar*, vol. iv, p. 63; Brock., vol. ii, p. 311.

Beginning :—

حمدا لك يا من نورث منار الشرع الشريف بكتباك المعجز المنيّف
..... اما بعد فيقول المفتقر محمّد علاء الدين ابن علي
... المفتى بدمشق هذه الغاظ يسيرة حلالت بها منار الاصول حين اقرأة
ثالثا بجامع بنى اميه سنة اربع و خمسين و الف الهـ *

Hâj. Khal., vol. vi, p. 121, does not mention the present work, but mentions a commentary on Manâr with the same title by Sa'dad-din Dihlawi (d. A.H. 891=A.D. 1486).

Only one other MS. copy of the present commentary is known to us, viz., Cairo, vol. ii, p. 264; but the work was printed, with a

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gloss, by Ibn 'Âbidîn (d. A.H. 1252=A.D. 1837; see No. 1510 below) in Constantinople in A.D. 1883.

The author's colophon runs thus:—

قد وقع الفراغ من تأليفه على يد جامعه علاء الدين ابن علي الامام
بجامع بنى اميه بدمشق سنة اربع و خمسين و الف الح *
*

Written in good Naskh. Dated A.H. 1054.

No. 1510.

fol. 195; lines 27; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

نسمات الاسكار على شرح المنار

NASAMÂT AL ASHÂR 'ALÂ SHARH AL MANÂR.

A gloss on *Ifâdat Al Anwâr*, the preceding commentary on *Manâr* (see No. 1509 above), composed in A.H. 1222.

By Muḥammad Amin bin 'Umar ash Shâmî محمد امين بن عمر الشامي, commonly called Ibn al 'Âbidîn ابن العابدین, a well-known Ḥanafî scholar of Syria; he composed several works on Jurisprudence, of which *Radd al Muḥtar*, commonly called *Fawâidi Shâmî*, is regarded as a standard work on the subject. He died in A.H. 1252=A.D. 1837; see *Iktifâ' al-Qunû'*, p. 147; Brock., vol. ii, p. 196; *Hadâ'iq al Ḥanafiyah*, p. 474.

Beginning:—

الحمد لله الذي رفع لاهل الدين منارا و افاض على العالمين من
جامع اسرارهم انوارا و سميتها نسمات الاسكار على شرح
المنار الح *

No other MS. copy of the present gloss is known to us; but it was printed, along with the aforesaid commentary, in Constantinople A.D. 1883.

The author's colophon runs thus:—

و الحمد لله الملك العالم و ذلك على يد جامعه
احقر المبتدئين محمد امين ابن عمر الشامي الح *

The above colophon is followed by a note of the scribe, which runs thus:—

وكان الفراغ من كتابة هذه النسخة يوم الأحد المبارك سنة
الف ومائتين وست وستين من الهجرة النبوية على يد كاتبها
الفقير الى الله تعالى عمر الخنمى *

Written in bold Naskh. Dated A.H. 1266.

Scribe: عمر الخنمى.

No. 1511.

fol. 262; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

نور الانوار

NŪR AL ANWĀR.

A very popular commentary on Manār (see No. 1502 above) repeatedly printed and lithographed in India. The commentary is taught in most Madrasahs. The commentator composed the work in Medina in the month of Jumāda 1, A.H. 1105, in the 50th year of his age. In the preface he tells us that students of Medina, who had studied the text under him, asked him to compose the commentary.

Commentator: Aḥmad bin Abī Saʿīd bin ʿAbdallāh bin ʿAbdar-razzāq bin Khāṣṣ Al Makki Aṣ Ṣālihi بن عبد الله بن أحمد بن أبي سعيد بن عبد الرزاق بن خاص المكي الصالحى, commonly known as Mullā Jīwan, a famous Indian scholar, who traced his descent from Abū Bakr, the first Caliph. He studied in India under several scholars, of whom the most notable was Mullā Luṭfallāh, under whom he completed his education. Mullā Jīwan devoted himself to teaching and soon established a reputation which caused students of Jurisprudence to flock round him. The Emperor Aurangzib (d. A.H. 1069–1118=A.D. 1650–1707) studied under him for some years. He visited Mecca and Medina, where a number of students attended his lectures on Jurisprudence; and at their request he composed the present commentary in A.H. 1105. He died in Dehli A.H. 1130=A.D. 1717; but he was buried in his birthplace, viz., Amīthi; see Ḥadāʾiq al Ḥanafiyah, p. 436; Taḍkiraʾi ʿUlamāʾi Hind, p. 45, and Brock., vol. ii, p. 196.

Beginning:—

الحمد لله الذي جعل اصول الفقه مبنى الشرائع و الاحكام و اسسا
لعام الحلال و الحرام النخ *

For other copies of the work see India Office, No. 316; Āṣafiyah Library, Nos. 16-116; Rāmpūr, No. 115.

Written in Nasta'liq. Dated A.H. 1234.

A note on the title-page tells us that the MS. was for some time in the possession of one Maḥbûb 'Alī, who studied from the present copy.

No. 1512.

fol. 262; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in fair Naskh. Not dated; apparently 13th century A.H.

A seal, bearing the inscription لسان السلطان محمود الدولة عنشي محمد مقدر علي خان بهادر, is found on the title-page; for which, see No. 1502 above.

No. 1513.

fol. 85; lines 15; size $5\frac{1}{2} \times 4$; 4×2 .

تنقيح الاعول

TANQÎH AL UṢŪL.

An old copy of a well-known work on Jurisprudence. The author in the present work refers chiefly to Uṣûl Bazdawī (No. 1489 above), also to Maḥsûl (No. 1560 below) and Uṣûl Ibn Ḥājjib (see No. 1541 below).

Author: 'Ubaidallāh bin Mas'ūd bin Tāj aṣḥ Shari'ah Maḥmūd bin Ṣadr aṣḥ Shari'ah Aḥmad bin Jamāladdīn bin 'Abdallāh bin Ibrāhīm bin Aḥmad al Maḥbûbī عبيد الله بن مسعود بن تاج الشريعة محمود بن عبد الله بن جمال الدين بن عبد الله بن إبراهيم بن أحمد المحبوبي, a well-known Ḥanafī scholar of his age, who composed several works on Jurisprudence, of which six are enumerated in Brock., vol. ii, p. 214. He studied under several scholars, of whom Burḥānaddīn

Mahmūd, the author's grandfather, is specially mentioned by him in the preface of another work, viz., *Sharḥ al Wiqāyah* (see No. 1622 below). He died in A.H. 747 = A.D. 1346; see *Mujmal Faṣiḥi*, fol. 216^v; *Tāj at Taḥjīm*, p. 118; *Ṭabaqāt al Aḥnāf*, fol. 371; *Ḥadā'iq al-Ḥanafiyah*, p. 284; Brock., vol. ii, p. 214; *Ḥāj. Khāl.*, vol. ii, p. 315. The last-named authority in vol. vi, p. 373, states incorrectly that he died in A.H. 745; while 'Alī Qārī, in his *Ṭabaqāt*, fol. 138^b, is also incorrect in speaking of him as a scholar of the 7th century A.H., and as having died some years after A.H. 680.

Beginning:—

إليه يصعد السلم الطيب الخ *

For other copies of the work see Berlin, No. 4393; Goth. No. 933.

Written in ordinary Naskḥ. Dated A.H. 863.

Scribe: عبد الله بن أحمد.

The anonymous author of a note on the margin of fol. 34^a tells us that he studied from the present MS. in A.H. 1126.

No. 1514.

fol. 521; lines 6; size $10 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work.

Written in bold Naskḥ. Dated A.H. 1242.

Scribe: محمد صالح.

No. 1515.

fol. 272; lines 17; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

التوضيح في حل ذواضع التنقيح

AT TAUDÎḤ FÎ ḤALLI ĠAWÂMID
AT TANQÎḤ.

A well-known commentary on Tanqîḥ (see No. 1513 above), by the author of the text. The four Muqaddimah contained in the present commentary are cited as evidence of our author's high authority in this branch of learning. The present commentary has been regularly taught in most Madrasahs from the date of its com-

position to the present day For various glosses and annotations on the same see Ḥāḡ. K̲hal., vol. ii, p. 315; Brock., vol. ii, p. 214.

Beginning:—

حامدا لله تعالى أولا و ثانياً و بعد فان العبد المتوسل الى الله تعالى باقوي الذريعة عبید الله بن مسعود بن تاج الشريعة لما وفقني الله بتأليف تنقيح الاصول اردت ان اشرح مشكلاته الخ *

The present commentary has been repeatedly printed and lithographed.

For other MS. copies of the work see Paris, No. 796; Goth., No. 933; India Office, Nos. 319-21; Br. Mus. Suppl., 264; Cairo, vol. ii, p. 243; Āṣafiyah, No. 11; Rāmpūr, Nos. 26, 27, 28.

Written in good Naskh. Not dated; apparently 9th century A.H.

The following extract from the remarks made by Taftāzānī (see No. 1517 below) regarding the merit of the present work is quoted at the end:—

قال المولى الفاضل العالم الرباني سعد الدين التفتازاني في اثناء مطالعة التوضيح چند شبها بسر آوردم تا خيالات اين sic را برسم *

No. 1516.

fol. 167; lines 21; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding commentary.

Written in Nasta'liq. Not dated; apparently 10th century

A.H.

No. 1517.

fol. 388; lines 17; size $10\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

التلويح الى كشف غوامض التنقيح

AT TALWĪḤ ILĀ KASHFĪ, ĠAWĀMID
AT TANQĪḤ.

A commentary on Tawḍīḥ (No. 1515 above) and Tanqīḥ (No. 1513 above), composed in A.H. 758, which has been of much use to

students. For several glosses and annotations on the same see Hâj. Khal., vol. ii, p. 315.

By Sa'daddin Mas'ûd bin 'Umar at Taftâzâni سعد الدين مسعود بن عمر التفتازاني. Different dates are given by different authorities as the date of his death, viz., A.H. 787, 791, 792, 793, 797. (See Bûhâr, Lib. Cat., vol. ii, No. 399, where the names of these authorities are given). The date A.H. 787, given in Mufjmal Faṣīḥi, fol. 228^b, is certainly incorrect, since our author completed one of his works, viz., Sharḥ al Miftāḥ, in A.H. 789.

The date given in Cairo, vol. ii, p. 242, is probably the correct one, viz., A.H. 793=A.D. 1390, since Sayyid Sharif Jurjâni, a famous contemporary author, in the following chronogram, contained in a Qaṣidah composed by him on the occasion of Taftâzâni's death, gives this as the date of his death طيب الله ثرا. Our author and Sayyid Sharif were known to each other, and a public debate took place between them; see Lib. Cat., vol. v, part ii, No. 356.

Beginning:—

الحمد لله الذي احكم بكتابه اصول الشريعة الغراء *

For other copies of the work see Berlin, Nos. 4394-5; Paris, No. 797; India Office, No. 303; Āṣafiyah, Nos. 21, 106, 111, 119, Cairo, vol. ii, p. 242; Râmpûr, No. 520.

The present commentary has been repeatedly lithographed in India.

Written in Nasta'liq. Not dated; apparently 10th century A.H.

Scribe: سراج الدين ابن سيد اكبر الحيني.

No. 1518.

fol. 339; lines 25; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

Another copy of the same.

Foll. 1-282 are written in Naskh and the remaining folios are written in Nasta'liq. Not dated; apparently 10th century A.H.

No. 1519.

fol. 242; lines 27; size 12×8 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the same.

Written in Naskh. Dated A.H. 1002. A note at the end states that the present copy was compared with the original MS. in A.H.

1002. Another note says that the MS. was for some time in the possession of Muḥammad bin Aḥmad and Sa'id bin 'Alī.

Marginal notes are not frequent.

No. 1520.

fol. 422; lines 21; size $9\frac{1}{2} \times 7$; 6×3 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1118.

Scribe: مير محمد باقر ولد مير محمد رفيع.

A note at the end states that the MS. belonged to the Library of Nawwāb Wilāyāt 'Alī Khān of Patna city. This note is followed by the seal of the said Nawwāb.

No. 1521.

fol. 331; lines 19; size 13×9 ; 6×3 .

The Same.

Another copy of the same.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1522.

fol. 516; lines 15; size $10\frac{1}{2} \times 8$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على التلويح

AL ḤĀSHIYAT U 'ALĀ AT TALWĪḤ.

A comprehensive gloss on Talwīḥ (see No. 1517 above), which was composed in Adrianople in A.H. 885 and was dedicated to Sultān Bâyezîd (A.H. 886-918=A.D. 1481-1512) of the Ottoman dynasty, who succeeded to the throne the next year. The reigning Sultān, Maḥmûd II (A.H. 855-886=A.D. 1451-1481), expected the gloss to be dedicated to him and was much displeased with the author.

By Ḥasan bin Muḥammad Shāh al Fanārī **حسن بن محمد شاه الفاناري**, commonly called *chalbi* **الچلبى**. He died in A.H. 886=A.D. 1481; see Lib. Cat., vol. x, No. 537.

Beginning:—

الحمد لله على شمول نعمه الجسام كتاب التلويح من
مؤلفات الشيخ سعد الملة و الدين التفتازانى النج *

For other copies of the work see India Office, No. 325; Berlin, No. 4302; Alger, No. 974; Cairo, vol. ii, p. 245.

Written in ordinary Naskh. Not dated; apparently 11th century A.H.

No. 1523.

fol. 115; lines 23; size $8\frac{1}{2} \times 4\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الحاشية على التلويح

AL ḤĀSHIYA TU 'ALĀ AT TALWĪḤ.

An annotation of Talwih (see No. 1517 above), remarkable for its critical acumen. The author takes pains to refute the attacks directed against the author of Talwih by those who had produced other glosses on this commentary.

By Aḥmad bin Yahyā bin Maḥmūd bin Sa'addīn al Taftāzānī **احمد سيف الدين بن يحيى بن محمد بن سعد الدين التفتازاني**. His name is wrongly given in Berlin, No. 7211, as Aḥmad bin Muḥammad bin Yahyā. The present author was a great-grandson of Taftāzānī, the author of Talwih. He held the responsible post of Shaikh al Islām in Hirāt, where he died in A.H. 916=A.D. 1510; see Ḥabīb as Siyar, vol. iii, Juz, iii, p. 343; Ta'liqāt As Saniyah, p. 55; Brock., vol. ii, p. 218. Ḥaf. Kḥal., vol. ii, p. 218, says that he died in A.H. 906; but this date is not supported by the other biographers.

The present copy of the work begins without the preface, thus:—

قوله احكم بكتابه اصول الشريعة النج هذه العبارة الوثيقة النج *

Only one other copy of the work is known to us, viz., Rāmpūr, No. 30.

Written in Naskh. Dated A.H. 1047.

Scribe: **حسام الدين بن شيخ سلطان الدملوي**.

The scribe's colophon runs thus:—

هذه الحاشية الشريفة للشيخ أحمد تفتازانى المشهور بشيخ
الاسلام الهوى نور الله مرقدته وقع الفراغ من كتابة هذه النسخة الشريفة
حسام الدين ابن شيخ سلطان الدهلوي في شهر رمضان سنة ١٠٣٧ *

On the title-page a note which is followed by a seal, dated A.H. 1107, tells us that one Muhammad Ja'far Qâdir was at one time the owner of the MS.

No. 1524.

fol. 91; lines 23; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the preceding annotation, beginning without the preface like the above.

Written in Nasta'liq. Dated A.H. 1048.

No. 1525.

fol. 75; lines 23; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 4$.

المآل المحمديه

AL MI'AT AL MUHAMMADIYAH.

An annotation of the gloss on Talwih (No. 1517 above), written by 'Abdallhakim (d. A.H. 1093=A.D. 1681; see Lib. Cat., vol. x, No. 509). For a copy of 'Abdallhakim's gloss, see Râmpûr. No. 31. The present work is confined to two chapters, viz., Husn and Qubh (حسن وقبح), the two fundamental principles of Jurisprudence.

By Mullâ Nûr Muhammad al Lâhûri اللامري مولانا نور محمد، a scholar of Lahore, who flourished in the 12th century A.H.

Beginning:—

حامدا لمن خلق الانسان من نطفة امشاج نجعله سمياً بصيراً
يقول انتم عباد الله اتحد هذه تعاليات علي حاشية الغافل
عبد الحكيم رحمه الرب الرحيم علي مباحث الحسن والقبح الخ *

No. 1527.

fol. 72; lines 28; size $8 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

ميسر الوصول الى لب الاصول

MUYASSIR AL WUṢŪL ILÂ LUBB AL UṢŪL.

A commentary on the Lubb al Uṣûl of Ibrâhîm bin Nuḡaim (d. A.H. 970=A.D. 1562), for a copy of which see Cairo, vol. ii, p. 258. Lubb al Uṣûl is an abridgment of the Tahrîr of Ibn Humâm (d. A.H. 861=A.D. 1457), for a copy of which see India Office, No. 331.

By 'Abdallâh bin Ḥasan al 'Afîf al Kâḍarûnî عبد الله بن حسن الكاذروني. The date of his death is not known. He appears to have been a scholar of the 10th century A.H., since he refers to several scholars of the 10th century A.H. and does not refer to any author of the 11th century A.H.

Beginning:—

الحمد لله شرح صدورنا للاسلام اما بعد فيقول الراجي الفقير
الي الله عبد الله بن حسن العفيف الكاذروني لما رأيت كتاب
العلامه ابراهيم بن نجيم المسمى بلب الاصول مختصر
تحرير الاصول لخاتمة المحققين كمال الدين محمد ابن همام الدين
الحنفي النخ *

We are not acquainted with any other copy of the commentary.

Written in Naskḥ. Not dated; apparently 10th century A.H.

No. 1528.

fol. 36; lines 7; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الرسالة في اصول الفقه

AR RISÂLATU FÎ UṢŪL AL FIQH.

A treatise on the principles of Jurisprudence, by an unknown scholar, who followed the methods adopted in Manâr al Anwâr (see

No. 1502 above). A note on the title-page says that the present work is *Mizân al Uṣûl*; but this we cannot accept, since the beginning is different from the beginning of *Mizân*, which, as quoted in *Hâṭ. Khal.*, vol. vi, p. 280, begins thus:—

الحمد ذى العزة والجلال الخ *

Another note on the title-page in a different hand tells us that the author was a scholar of the 10th century A.H., thus:—*المنصف من علماء القرن العاشر*. In the absence of any direct evidence to the contrary we may perhaps accept this statement.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على خير خلقه محمد وآله واصحابه اجمعين اما بعد فان اصول الشرع ثلاثة الكتاب والسنة واجماع الامة والاصل الرابع القياس المستنبط من هذه الاصول فالكتاب القرآن المنزل على الرسول الخ *

We are not acquainted with any other copy of the work.

Written in ordinary *Naskh*. Not dated; apparently 12th century A.H.

No. 1529.

foll. 50; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$

الرسالة في الاجتهاد

AR RISÂLATU FÎ AL IJTIHÂD.

A treatise on Jurisprudence, in which the author holds that there are certain points of theory and practice which a member of one school can hold in common with members of any of the four schools of Jurisprudence, viz., *Ḥanafî*, *Mâlîkî*, *Shâfi'î*, and *Ḥanbalî*. In support of this contention he quotes verbatim (foll. 30–50) from a treatise on the present subject known as *ʿIqd al Farîd* (المقد الفريد), composed in A.H. 1043 by *Ḥasan Shurunbalâlî* (d. A.H. 1069=A.D. 1658; see Brock., vol. ii, p. 313). For a copy of this treatise, see *Cairo*, vol. iii, p. 80, where its beginning runs thus:—

الحمد لله الذي جعل هذه الامة خير امة *

No mention of the present work or of its author is found in any catalogue; nor is his name given anywhere in the MS. He was

evidently a scholar of the 11th century A.H., since we know that Ḥasan Shurunbalāfi, whose treatise he quotes, died in A.H. 1069 = A.D. 1658; and furthermore, on fol. 32^a, he prays for the longevity of 'Umar bin 'Abdarrahīm, who died in A.H. 1037 = A.D. 1627 (see *Kḥulāṣat al Aṣar*, vol. iii, p. 211), thus:—

ثم احضرنى عمر بن عبد الرحيم البصرى المالكي اطل
الله الخ *

Beginning:—

اللهم ارنا الحق حقاً و اهدنا لاتباعه و ارنا الباطل باطلا الحمد لله
لذاته و لجميع صفاته و بعد فهذه تعلية اذكر فيها ما حضرنى في
مسائل الاجتهاد و التقليد و اقتداء المقلد بامام يرى خلاف قول مقلده الخ *

We are not acquainted with any other copy of the work.

Written in bold Naskh. Not dated; apparently 12th century .

A.H.

No. 1530.

fol. 235; lines 15; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

مسلم الثبوت

MUSALLAM AŞ ŞUBŪT.

A very reliable and beautiful copy of *Al Musallam*, written 24 years after the author's death. The work is better known under the title of *Musallam Aş şubūt*, which is a chronogram indicating the date of composition, viz., A.H. 1109, and is also mentioned in the preface. It contains a brief exposition of the principles of Jurisprudence of the Ḥanafi school, and criticises the principles of other schools of Jurisprudence. The author, in the preface of his gloss on the present work (quoted *in extenso* on the margin of the MS.), cites the following works of the Ḥanafi, Mālikī and Shāfi'ī schools as his authorities (from which also he derived his views on the Ḥanbalī school, no independent authority on that school being available to him):—

- (i) *Uşūl al Bazdawī* (No. 1489 above). (ii) *Uşūl u Sarakhsī*. (iii) *Kaṣṣf al Asrār* (No. 1491 above). (iv) *Kaṣṣf al Manār*. (v) *Bādī*. (vi) *Commentary on Bādī*. (vii) *Tauḍīḥ* (No. 1515 above). (viii) *Talwīḥ* (No. 1517 above). (ix) *Taḥrīr of Ibn Humām*. (x)

Taqir. (xi) Taisir at Tahrir (No. 1526 above). (xii) Al Maḥṣūl (No. 1560 below). (xiii) Ahkām Al 'Āmudi. (xiv) Muntahā. (xv) Mukhtaṣar al Muntahā (No. 1511 below). (xvi) Sharḥ al Mukhtaṣar of Qāḍi 'Adud (No. 1515 below). (xvii) Gloss of Sayyid Sharif on Mukhtaṣar (No. 1550 below). (xviii) Gloss of Abhuri on Mukhtaṣar (No. 1548 below). (xix) Sharḥ ash Sharḥ of Taftāzāni (No. 1549 below). (xx) Gloss of Mirzājan (No. 1556 below). (xxi) Ar Rundī. (xxii) An Nuqūd. (xxiii) Minhāj of Baiḍāwī. (xxiv) Sharḥ al-Minhāj by Isnawī.

The author criticises the views of Al Muḥkam of Amānallāh Banārasi, a contemporary author, these criticisms being preceded by the word **قيل**. The work is divided into the following five sections:—

- | | |
|---|---------------------|
| I. Foll. 1-113. | مقالات المبادئ |
| II. Foll. 114-206 ^a . | الأصول الأربعة |
| III. Foll. 206 ^a -219 ^a . | الترجيحات القيادية |
| IV. Foll. 219 ^a -220 ^a . | التكلمة |
| V. Foll. 220 ^a -235. | الخاتمة في الاجتهاد |

The work is arranged on much the same plan as that adopted in *Uṣūl Ibn Ḥāḥib* (see No. 1541 below). In most Indian Madrasahs, and in many Madrasahs of other countries, it has been used as a text-book in the higher classes ever since it first appeared.

Author: Qāḍi Muḥibballāh bin 'Abd ash Shakūr **قاضي محب الله شاكور**. He belonged to the Malik tribe of Bihār sharīf, and is the most eminent scholar which our province has produced. The present work and a work of his on Logic, entitled *Sullam*, are always cited as authorities. He was born in Kara, a village near Bihār sharīf, and studied in different parts of India under several scholars, notably (i) Quṭbaddin ash Shamsābādī (d. A.H. 1121=A.D. 1709; see *Subḥat al Marāḥij*, fol. 182), and (ii) Quṭbaddin As Sahālawī (d. A.H. 1103=A.D. 1691, see the preface of the gloss No. 1536 below).

Our author paid a visit to the Emperor Aurangzib (A.H. 1069-1118=A.D. 1659-1707), when the latter was in the Deccan. The Emperor appointed him Qāḍi of Lucknow; and there, in a disputation with Amānullah al Banārasi, a ṣadr of Lucknow and the author of *Muḥkam al Uṣūl*, he won a great reputation. Soon after, Aurangzib made him Qāḍi of Hyderabad; and a few years later appointed him tutor of his grandson, Rafī' al Qadr, with whom our author went to Kabul, when Rafī' al Qadr's father, Prince Muḥammad Mu'azzam, was Governor. In A.H. 1118 Muḥammad Mu'azzam returned to India, and next year, on Aurangzib's death, was proclaimed Emperor under

the title of Shâh 'Âlam, a few months after ascending the throne he appointed our author Şadr aş Şudûr of India, and honoured him with the title of Fâdil Khân; but in the same year (A.D. 1707) our author died. For his life and works see Subḥat al Marajân, fol. 182^a; Ma'âşir al Kirâm, p. 211; The Ency. of Islâm, vol. i, p. 117; Beal's Biographical Dictionary, p. 211; Journal of the Asiatic Society of Bengal, 1913, vol. ix, p. 295; Hadâ'iq al Ḥanafiyah, p. 431; Tadkirai 'Ulamâi Hind, p. 175. The last-named authority tells us that he was buried near the tomb of Shâh Faridaddîn Ṭawîla Bakhsh in Chândpura, a Mahallah of Bihâr sharîf.

Beginning:—

الحمد لله الذي نزل الآيات و ارسل البينات اما بعد فيقول
الشكور الصبور محب الله بن عبد الشكور وسميته المسلم
..... ثم الغمني مالك الملكوت ان تاريخه مسلم الثبوت الخ *

The work has been repeatedly printed and lithographed. For a most reliable copy, revised by the author, see Rampûr, No. 100.

Written in beautiful Nasta'liq. Dated A.H. 1144.

Scribe: عبد محمد المدعو بمحمد عارف بن ابي محمد بن شاه بن محمد صالح
بن عبد الله القرشي الاسدي المنكلكوتي

At the end there are two notes by the scribe. He tells us, in the following note, that in A.H. 1144 he was in the service of Nawwâb Ikhlâs Khân in Shahjahânâbad, and transcribed the work for him in that year:—

تم كتاب المسلم للعلامة الشيخ محب الله البهاري ... في اوان
ملازمة النواب اخلاصخان كتبه العبد الضعيف عبد محمد المدعو
بمحمد عارف بن ابي محمد بن محمد شاه بن محمد صالح بن عبد الله
القرشي الاسدي في بلدة دار الخلافة شاهجهان آباد
سنة ١١٤٤ *

This note is followed by the scribe's seal.

In a second note the scribe tells us that the author followed the arrangements contained in Mukhtaşar of Ibn Ḥajib (see No. 1541 below).

In the first five folios the scribe describes the contents of the work; and in the margin of the MS. he has transcribed *in extenso* a gloss prepared by the author of the text.

The beginning of the gloss runs thus:—

الحمد لله الذي جعل العلم حجة و دليلا و اعلم انه قد جمع
بفضله لدي حين تصنيفي لهذا الكتاب من كتب الكفعية كذاب البردوي
..... و من كتب الشائعية المحصول لا امام
..... و من كتب المالكية المختصر و المنتهى لابن حاجب و اما
الحنبلية فلم يصل الي كتاب لهم في هذا العلم و انما نقلت مذهبهم من
هذه الكتب المسطورة الخ *

For a copy of the present gloss see Būhār Lib. Cat., vol. ii, No. 139.

No. 1531.

fol. 149; lines 17; size $9\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated Banāras, A.H. 1218.

Scribe: غلام مهدي خان عرف شاه در گامی.

The scribe, in the following note at the end, says that he transcribed the present copy for one Maulavi 'Abdal'ali:—

هذا الكتاب المسمى بمسلم الثبوت موجب فرمایش
مولوي عبد العلي صاحب مد عمرة و اقباله من يدي الضعيف غلام
مهدي خان عرف شاه در گاهي *

Following this note, the said Maulavi 'Abdal'ali indicates his ownership of the MS., thus:—

المالك الحقيقي هو الله الواحد و المجازي عبد العلي عفي الله عنه

No. 1532.

The Same.

fol. 211; lines 5; size $9\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

Another copy of the same.

Written in Naskh. Not dated; apparently 13th century A.H.

A seal of 'Azîz an Nisâ' Khâtûn, dated A.H. 1241, is found on fol. 2^a. The same seal is found on the MS. described in Lib. Cat., vol. xii, No. 712.

No. 1533.

fol. 275; lines 27; size $11 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 3\frac{1}{2}$.

الفوائد العظمى

AL FAWÂ'ID AL 'UZMÂ.

The first volume of a famous commentary on the preceding work, the second volume being wanting. For a complete copy of the commentary, in two volumes see Bûhâr Lib. Cat., vol. ii, Nos. 140-141. 'Abdal'ali Bahr al 'Ulûm, the son of the present commentator, in his commentary (see No. 1534 below) frequently quotes the present work.

By Mullâ Nizâmaddîn bin Mullâ Qutbaddîn as Sihâlawi ملا نظام الدين بن ملا قطب الدين السهالوي. He died in A.H. 1161=A.D. 1747; see Lib. Cat., vol. x, No. 556.

Beginning:—

ابتداء الكلام بالتحميد لله الحميد فقال الحمد لله الذي انزل
الآيات النخ *

The present volume ends with the following colophon:—

الحمد لله المنعم الهادي علي اتمام شرح المباني
والله اسأل ان يوفقني لشرح المقاصد النخ *

For other copies of the work see Bûhâr Lib. Cat., vol. ii, Nos. 140-141; India Office, Nos. 332-33; Âsafiyah, Nos. 85, 108; Râmpûr, Nos. 68-70.

Muhammad Bakhsh, the father of the founder of the Library, in the following autograph note in Arabic, tells us that he purchased the MS. at an "English" auction in A.H. 1283:—

قد انتقل هذا الكتاب المستطاب الى اضعف العباد يوم ينادي
مناد محمد بخش خان بالبيع السلطاني اعني بداك فيلام الانجليزية
في سنة ١٢٨٣ هجرى صلى الله عليه وسلم في احد عشر رجب المرجب *

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1534.

foll. 419; lines 31; size 13½ × 8; 9 × 5.

فوائد الرحمت

FAWÂTIḤ AR RAḤMŪT.

A commentary on Musallam Aṣ Ṣubut (see No. 1530 above), which is known throughout India for the valuable information and profound criticism contained in it, divided into two parts, bound in one volume.

By 'Abdal'ali Muḥammad bin Nizāmaddin بن محمد علي، commonly called Baḥr al-'Ulūm بحر العلوم, a famous scholar of India, who flourished in the 13th century A.H.; see Lib. Cat., vol. x, No. 548.

Part. i, foll. 1-207.

Beginning:—

الحمد لله الذي خلق الانسان بعد ان لم يكن شيئا مذكورا الخ *

Part. ii, foll. 208-419.

Beginning:—

الحمد لله الذي بني فروع الشريعة الخ *

For other copies of the work see Āṣafiyaḥ, No. 36; Rāmpūr, Nos. 90-92; Būhār Lib. Cat., vol. ii, No. 142. It was lithographed in Lucknow A.D. 1878.

The MS., at one time, belonged to the Library of Fidā Ḥusain Khān Bahādur of Lucknow, the library seal, dated A.H. 1263, being found on the title-page. The following note on the title-page tells us that in the same year (A.H. 1263) the MS. came into the possession of one Ridā Ḥusain of Calcutta:—

لا يخفى على الشائق الصادق والكبيب الموافق اني قد طلبت هذا شرح المملوء بالتعديل و الجرح بل كانه حرر مقصور في خيام الجنان لم يطمسهن قبل انس ولا جان من تصانيف مولانا بحر العلوم من بلدة لكهنؤ و اوصله الله تعالى الي في العشرة الثانية من رمضان سنة ١٢٦٣ *

و انا الفقير الحقير العاصي الخاطي

رضا حسين عفي عنه

Written in Nasta'liq. Dated Rāmpūr, A.H. 1241.

Scribe: محمد جان.

The date of transcription and the name of the scribe are found in the following note at the end of the first part:—

..... هذا كتاب جلد اول شرح مسام تصنيف مولانا عبد العلي
 نور الله مرقده كاتب محمد جان سنة ١٢٤١
 برای خاطر مشفق مهربان مولوی محمد اشرف صاحب *

No. 1535.

fol. 435; lines 17; size $10 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A separate copy of the second part of the preceding work, corresponding with fol. 208—119 above.

Beginning:—

الحمد لله الذي بنى فروع الشريعة على الامور القديمة الخ *

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1536.

fol. 124; lines 23; size $11\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 3\frac{1}{4}$.

الجلد الاول من خزائن الشرح

AL JILD AL AWWAL MIN KHAZĀ'IN ASH SHURŪH.

The first volume of a very useful commentary on Musallam Aṣ-ṣubut (see No. 1530 above), composed in A.H. 1213, as indicated by the word خزائن الشرح. The author tells us that he has tried to explain the text in very simple language, thereby avoiding the difficulties of the existing commentaries.

By Mullā Muḥammad Mubīn bin Mullā Muḥiballāh bin Mullā Aḥmad 'Abdalḥaqq bin Mullā Muḥammad Sa'īd bin Mullā Quṭbaddin Ash Shāhid As Sihālāwī ملا محمد مبين بن ملا محب الله بن ملا محمد سعيد بن ملا قطب الدين الشهيد السهالوي, a scholar of Lucknow and a pupil of a famous scholar, Mullā Ḥasan (d. A.H.

1198=A.D. 1783). He traced his descent from Mullā Qutbaddin as Sihālāwī (d. A.H. 1103=A.D. 1691), under whom the author of the text studied for a considerable period of time. Besides the present commentary, our author composed the following works:—

(i) Sharh as-Sullām. (ii) Hāshiyatu Mir Zāhid. (iii) Hāshiyatu Mullā Jalāl. (iv) Hāshiyatu Mir Zāhid ‘Alā sharh al-Mawāqif. (v) Wasīlat an-Nijāt. (vi) Tarjumat al-Hikāyat as-Ṣālihin. (vii) Sharhu Asmā’ al-Ḥusnā. (viii) Sharh at-Tabṣirah. (ix) Zubdat al-Fawāid. (x) Kanz al-Hiṣb fi F’tā’az Zakāt. He died in A.H. 1225=A.D. 1810; see Taḍkira’i ‘Ulama’i Hind, p. 201.

Beginning:—

الحمد لله الذي خلق الإنسان إما بعد فيقول العبد
الضعيف محمد مبین ان كذاب مسلم اثبتوا له خبر
العلامة محب الله البصير الذي شو من تلامذة جد جدي
قطب الدين السعالوي وكان شرح المصنف مؤتلفا
نظام الدين قدس سره من اعظم الشروح واهمني مفتاح ابواب
الفتوح ان تاريخه في اسمه خزائن الشروح *

Only one other copy of the work is known to us, viz., Rāmpūr, No. 71.

The colophon runs thus:—

الحمد لله والمنة على ما وفقني تخطتاه شرح مبدي الاحكام
و نرجو من المفضل المنعم التوفيق لشرح المقامد بالكمال و التمام الحج *

Written in Nasta’liq. Not dated, but the following note says that it was written in or before A.H. 1217, the year in which the present copy was compared with the original:—

این نسخه شرح مسلم الثبوت مسمی بخزائن الشروح بتاریخ بست
و ششم شهر صفر سنه ۱۲۱۷ هجری بروز جمعه در بلدۀ بندرس باصل
مقابله نموده شد *

No. 1537.

foll. 24; lines 19; size 8×5; 6½×3.

الانصاف في بيان سبب الاختلاف

AL INṢĀF FĪ BIYĀNĪ SABAB AL-
IKHTILĀF.

A very valuable work, explaining how there came to be differences of opinion in regard to the system of law between Ṣahâbî (companions of the Prophet), Tâba'in (followers of the companions of the Prophet), traditionists and Jurists. In the 4th and 5th *Bâb*, the author deals more particularly with the divergent views of the Jurists, previous to the 4th century A.H. and later. The work is divided into the following five *Bâb* :—

- I. Foll. 1-4. باب اسباب اختلاف الصكابة و التابعين في الفروع
- II. Foll. 5-7. باب اسباب اختلاف مذاهب الفقهاء
- III. Foll. 8-14. باب اسباب الاختلاف بين اهل الحديث و الراي
- IV. Foll. 15-20^a. باب حكاية الناس قبل المائة الرابعة
- V. Foll. 20^b-24. باب حكاية الناس بعد المائة الرابعة

Author: Aḥmad bin 'Abdarrahîm Ad Dihlawî احمد بن عبد الرحيم، also known as Shâh Waliallâh. He died in A.H. 1176=A.D. 1762; see Lib. Cat., vol. v, part 1, No. 125.

Beginning:—

الحمد لله الذي بعث سيدنا محمد صلوات الله عليه
 اما بعد فيقول الفقير الي رحمة الكريم ولي الله بن عبد
 الرحيم ... سئلت عن سبب اختلاف الصكابة و من بعدهم في الاحكام
 الفقهية خاصة فابتدأت لبيان بعض ما فتح علي ... فجاءت رسالة
 مفيدة في بابها و سميتها الانصاف في بيان سبب الاختلاف الخ *

On fol. 18^b, on the authority of his Shaikh, Abû Tâhir Muḥammad bin Ibrâhîm (d. A.H. 1145=A.D. 1732), our author quotes the views of Imâm Shâfi'i (d. A.H. 204=A.D. 819), relating to the three main principles of Jurisprudence, thus :—

و كما اخبرنا شيخنا ابو طاهر محمد بن ابراهيم المدني عن شيخه
 المكيين الشيخ حسن بن علي العجمي و الشيخ احمد النخعي عن الشيخ

محمد بن العلا الباهلي عن ابراهيم بن ابراهيم اللقاني و عبد الرؤف
الطبلوى و عن الجلال ابي الفضل السيوطي عن ابي الفضل المرجاني
اجازة عن ابي الفرج الغزي عن يونس بن ابراهيم الدبوسي عن ابي
الحسن بن المقبر عن الفضل بن سهل الا سفره يُنفي عن الحفظ الحجة
ابي بكر احمد بن علي الخطيب نا ابونعيم الحافظ ثنا ابو محمد عبد الله
بن جعفر بن حيان ثنا عبد الله بن محمد بن يعقوب ثنا محمد ثنا ابو حاتم
الرازي ثنى يونس بن عبد الأعلى قال قال محمد بن ادريس الشافعي
الاصل قران و سنة فان لم يكن فقياس عليهما النج *

Only one other MS. copy of the work is known to us, viz.,
Āṣafiyah Library, No. 101; but the work was printed in A.H. 1312,
(for three printed copies of which see Āṣafiyah, Nos. 131, 137, 139).

The colophon runs thus:—

و هذا آخر ما اردنا ابرادة في هذه الرسالة المسمى بالانصاف في
بيان سبب الاختلاف النج *

Written in Nasta'liq. Not dated; apparently 13th century
A.H.

The contents of the work are described on the title-page.

At the end the contents of 'Iqd al Jid (see No. 1539 below) are
noted by the scribe.

No. 1538.

fol. 39; lines 15; size $10\frac{1}{2} \times 7$; 6×3 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century
A.H.

No. 1539.

foll. 33; lines 15; size $10 \times 6\frac{1}{2}$; 6×3 .

عقد الجيد في احكام الاجتهاد والتقليد

**‘IQD AL JĪD FĪ AḤKĀM AL IJTIHĀD
WA AT TAQLĪD.**

A work on Ijtihād (legislation) and Taqlid (adherence to the views of a given religious leader). The author also discusses the manner in which Sunni Muhammadans are divided into four schools of jurisprudence; and in the second *Bāb* he adjures all Muhammadans to subscribe to the principles of one or other of these schools. The work is divided into the following four *Bāb* :—

- I. Foll. 1-9. باب في حقيقة الاجتهاد و شرطه و اقسامه
 II. Foll. 10-13. باب تأكيد الاخذ بهذه المذاهب الاربعة
 III. Fol. 14. باب اختلاف الناس في الاخذ بهذه المذاهب الاربعة
 و ما يجب عليهم من ذلك *

Subdivided into following four *fasl* :—

- (i) Foll. 1-14^a. الفصل في المجتهد المطلق
 (ii) Foll. 14^b-17^a. الفصل في المجتهد في المذهب
 (iii) Foll. 17^b-26. الفصل في المتبحر في المذهب
 (iv) Foll. 27-28^a. الفصل في العاصي
 (v) Foll. 28^b-33. باب و هذا الذي ذكرناه من الامر بين الامرين

Author: Aḥmad bin ‘Abdarrahīm Ad Dihlawī الرحيم احمد بن عبد
 الدهلي. See No. 1537 above.

Beginning :—

الحمد لله الذي بعث سيدنا محمدا الى العرب
 اما بعد فيقول العبد الضعيف ولى الله بن عبد الرحيم
 الخ *

For two other copies of the work see Rāmpūr, No. 83; Āṣafiyah,
 No. 37.

Written in fair Nasta‘liq. Not dated; apparently 13th century
 A.H.

The last folio contains quotations from the *Tuhfâ Işnâ 'Ashariyah* of *Shâh 'Abdal'aziz*, the author's son.

The handwriting of the present MS. is identical with that of MS. No. 1537 above.

MÂLIKÎ PRINCIPLES OF JURISPRUDENCE.

No. 1540.

fol. 46; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

الانصاف بذكر اسباب الخلاف

AL INṢÂF BI DĪKRI ASBÂB AL-
KHILÂF.

A work on the principles of jurisprudence, of which no other copy is known to us. The author deals with the variance of opinions among jurists, which he ascribes mainly to philological causes and differences in the meanings attached to words. The title is not given anywhere in the body of the work; but we have borrowed the title given above from a note on the title-page, which runs thus:—

كتاب الانصاف بذكر اسباب الخلاف تأليف ابي محمد عبد الله بن

محمد بن السيد البطلاني الاندلسي المالكي *

The work is divided into the following 8 *Bâb*:—

- I. Foll. 3^b–11^a. الباب الاول في الخلاف العارض من جهة اشتراك
الالفاظ واحتمالها للتاويلات الخ *
- II. Foll. 11^b–22^a. الباب الثاني في الخلاف العارض من جهة
الحقيقة والمجاز *
- III. Foll. 22^b–31^a. الباب الثالث في الخلاف العارض من جهة
الانفراد والتركيب *
- IV. Foll. 31^b–33^a. الباب الرابع في الخلاف العارض من جهة العموم
والخصوص *

V. Foll. 33^b-45^a. الباب الخامس في الخلاف العارض من جهة الرواية *

VI. Fol. 45^b. الباب السادس في الخلاف من قبل الاجتهاد والقياس

VII. Fol. 46^a. الباب السابع في الخلاف من قبل النسخ

VIII. Fol. 46^b. الباب الثامن في الخلاف من قبل الاباحة

The author's name is not given anywhere in the body of the work; but the above note and the Isnâd (dated A.H. 516) quoted below tell us that 'Abdallâh al Baṭlayûsî is the author:—

رب زدني علماً اخبرنا الفقيه الفاضل ابو اسحق ابراهيم بن محمد المتقن بن ابراهيم اللخمي البستي قدم علينا بثغر الاسكندرية وقرأته عليه في شهر رمضان سنة ثلاث و عشرين و خمسمائة قال قرأت على الفقيه الفاضل ابي محمد عبد الله بن محمد بن السيد البطليوسي في جمادى الاولى سنة ست عشرة و خمسمائة النخ *

Author: Abû Muḥammad 'Abdallâh bin Muḥammad bin Sid al-Baṭlayûsî أبو محمد عبد الله بن محمد بن سيد البطليوسي, a Mâlikî scholar of the 5th century A.H., who was specially versed in tradition, jurisprudence, theology, and philology. He was born in A.H. 441, and studied under eminent scholars. Brock., vol. i, p. 427, enumerates three other works of our author; and, in addition, the following works of his are mentioned by his biographers:—(i) شرح الموطأ. (ii) اصلاح الغلل الواقع في (iv) شرح ديوان المتنبي (iii) شرح سقط الرند الجمل. (v) كتاب المثلث. He died in A.H. 521=A.D. 1127 (see Mir'ât al Janân, fol. 301; Buḡyat al Wu'ât, fol. 226^a; Qalâ'id al 'Iqyân, fol. 138).

Beginning:—

الحمد لله مسبغ النعم واني لما رأيت الناس قد اطنبوا في التأليف و املوا الناظرين بانواع التصنيف في اساليب معروفة صرفت خاطري الى وضع كتاب في اسباب الخلاف الواقع بين الامة النخ *

Written in fair Naskh. Not dated; apparently 12th century A.H., and evidently a transcription of a copy containing an Isnâd, dated A.H. 516, as indicated above.

No. 1541.

foll. 159; lines 17; size $7\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

مختصر المنتهى

MUKHTAṢAR AL MUNTAHĀ.

An abridgment of Muntahâ As Suwâl, which is itself an abridgment of the *Aḥkâm Al Aḥkâm* of Âmudî (*d.* A.H. 631=A.D. 1233; see *Mir'ât al Janân*, fol. 395). Âmudî was at first a follower of the Ḥanbalî School, but subsequently became an adherent of the Shâfi'î School. *Aḥkâm* is a work based on the principles of the Shâfi'î School; but the abridgment, entitled *Muntahâ as Suwâl*, contains additions based on the principles of the Mâlikî School, and indeed criticises those of the Shâfi'î School. Hence both this work and the present abridgment of it are regarded as independent works on the principles of jurisprudence according to the Mâlikî School. Both are by the same author, viz., Ibn Ḥâjib; and the latter is regarded as specially valuable. Scholars of all the schools of jurisprudence produced commentaries, glosses, and annotations on the same.

The full name of Ibn Ḥâjib runs thus:—Jamâladdîn 'Abu Umar 'Uṣmân bin Abî Bakr bin Yûnus al Kurdi جمال الدين ابو عمر عثمان ابى بكر بن يونس الكردي. He is commonly known as Ibn Ḥâjib (i.e., son of the Chamberlain; his father being Chamberlain of Amîr 'Izzaddîn Aṣ Ṣâliḥî). He was born in Asna (a small town in Egypt) in A.H. 570, and studied the Qurânic branches, Ḥadîṣ, philology, and jurisprudence under a large number of scholars, of whom the following are known to us:—

- I. Ġiyâṣ bin Fâris (*d.* A.H. 605=A.D. 1208).
- II. Abu'l Qâsim aṣh Shâṭibi (*d.* A.H. 590=A.D. 1193).
- III. Abu'l Mansûr Zâfir bin Tâhir (*d.* A.H. 642=A.D. 1244).
- IV. Hibatallâh al Bûṣîrî, a traditionist of the 7th century A.H.
- V. Fâtîmah, daughter of Sa'd al Khair (*d.* A.H. 541=A.D. 1146).
- VI. Abu'l Yaman al Kindî (*d.* A.H. 613=A.D. 1216).
- VII. Sakḥâwî (*d.* A.H. 599=A.D. 1202).
- VIII. 'Alî bin Ismâ'il Aṣ Ṣanhâjî (*d.* A.H. 618=A.D. 1221).

Ibn Ḥâjib received Sanads for narrating Ḥadîṣ from the traditionists Nos. vi–viii., mentioned above. Our author, after completing his education, won a great reputation in philology and jurisprudence, and attracted, as students in those branches, scholars,

nobles and kings. King Kâmil of Egypt (A.H. 615-635=A.D. 1218-1238) attended his lectures in Cairo, in A.H. 612; see Amâli, Hand-list, No. 2389, fol. 7^a. In A.H. 617 Ibn Hâjib left Egypt for Damascus, where he was appointed a professor of jurisprudence and philology in the Mâlikîyah Madrasah; and there he composed a versified treatise on Arabic grammar. King Nâsir Dâ'ûd of Damascus (A.H. 624-625=A.D. 1227-1228) studied this treatise under him. His success in a disputation, relating to the parsing of أُرِيدَاضْرِبْتَ غَلَامَهُ, with a famous grammarian, Yahyâ bin 'Abdalmu'tî (d. A.H. 622=A.D. 1225), won for him the highest reputation throughout the Muslim world. In A.H. 628 Ibn Hâjib returned to Egypt, where he devoted himself to literary work. Thereafter, he settled in Alexandria, where he died in A.H. 646=A.D. 1248, leaving behind him a large number of pupils and several compositions, of which Kâfiyah and Shâfiyah on Arabic grammar are known throughout the world, wherever an Arabic education is given. For his life and work see Asmâ' al A'lâm, Hand-list, No. 2381, foll. 44-45; Buġyat al Wu'ât, fol. 258; Husn al Muhâdrrah, fol. 226; Mir'ât al Janân, fol. 382; De Slane's translation of Ibn Khallikân, vol. iii, p. 311; Tâj at Tabaqât, vol. viii, fol. 331; Brock., vol. i, p. 303.

Beginning:—

قال الشيخ الامام بقية السلف وقدره الخلف جمال الدين ابو عمر عثمان
بن عمر بن ابي بكر بن حاجب رحمه الله ورضي عنه اما بعد فاني لما
رأيت قصور العلم عن الاكثار ميلها الى الاجاز والاختصار صنفت مختصرا
في اصول الفقه ثم اختصرته على وجه بديع النح *

The contents of the work are fully described in Alger., No. 1074.

For other copies of the work see Br. Mus., No. 226; India Office, No. 298; Cairo, vol. ii, p. 159; Alger., Nos. 1074-76.

The MS. is not dated; but the following note on the title-page, which tells us that the MS. was in the possession of one 'Alî bin Ahmad, is dated A.H. 807:—

في نوبة الفقير الى الله الكبير المسامح علي بن احمد بن السايح
كتبه في شهر جمادى الاولى سنة ٨٠٧ *

No. 1542.

foll. 188; lines 27; size 10×7; 8×5.

شرح مختصر الاصول

SHARḤU MUKHTAṢAR AL UṢŪL.

A detailed commentary on Mukhtasar (No. 1541 above), expounding the views held by jurists on theological, philosophical, and philological principles. The work was dedicated to a king, probably of the Tartar dynasty, since we know that the author was a favourite scholar of Tartar Kings. No other copy of the work is known to us; but there is a reference to it in Lib. Cat., vol. iv, No. 30 among the other compositions of the author, and in Hâj. Khal., vol. vi, p. 171, who, however, does not describe its contents.

Commentator: Qutbaddin Maḥmūd bin Mas'ūd bin Muṣliḥad dīn Ash Shīrāzī قطب الدين محمود بن مسعود بن مصلح الدين الشيرازي, an accepted authority in logic, philosophy, theology, and philology. He died in A.H. 710=A.D. 1310 (see Lib. Cat., vol. iv, No. 30). The following couplets were composed, on the occasion of his death, by the author of Târikh Banākati, fol. 92^b:—

روز یکشنبه قریب عصر سبّال ذال و یا
یا و زا بگذشته در تبریز از ماه صیام
روح پاک قطب دین محمود شیرازی برفت
سوی فردوس برین با صد هزاران احتشام

The commentary consists of two volumes.

Vol. I.

Beginning:—

ربنا علیک توکلنا ... و الیک المصیر حمد الله اولی ما استفتح به ذکر
ثم الصلوة علی رسوله فان معاشر اخوانی ... اکثروا المعاودة علی
ملتسمین لهم ان اشرح لهم مختصر منتهی السؤل والامل رأیت
ان اکتب الشرح المذكور اداء لحقوق العاجلة و اتکف به حضرة
العلیة اعلم ان لسيف الامدی رحمه الله تعالی کتابا جامعاً فی

أصول الفقه سماه بالأحكام ثم ابن العاجب اختصر هذا الكتاب على

ترتيبه ثم اختصر الخ *

The first volume ends thus:—

مسئلة إذا قال الخ *

No. 1543.

Vol. II.

fol. 145; lines 27; size $10 \times 7\frac{1}{2}$; 8×5 .

Continuation of the preceding volume. It begins thus: لنا نعمل أو كانوا. This volume ends with the praise of God and the Prophet thus:—

نفقول الحمد لله لم يفتح بأفضل من حمدة خطاب و لم يختم بأحمد
من ذكره كتاب حمدا يطير اليه النفوس العلوية ثم افضل الصلوة
و السلام و امثل التحيات على زبدة الليالي و الايام بمحمد خير الانام
و الله حسبي و نعم الكريم *

Both volumes are written in Naskh. Not dated; apparently 8th century A.H.

The facts that the author's colophon is followed by no colophon of the scribe, and that there are frequent alterations and corrections, suggest that the MS. is an autograph copy.

The following note on the title-page of the first volume tells us that in A.H. 955 the MS. belonged to a certain Fudail bin 'Ali bin Ahmad al Jamâli:—

وصل في ملك الفقير الى الله تعالى فضيل بن علي بن احمد بن
محمد الجمالي ... سادس صفر سنة ٩٥٥ ع *

No. 1544.

fol. 280; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الشرح على مختصر الأصول

ASH SHARḤU 'ALĀ MUKHTAṢAR
AL UṢŪL.

A very rare copy of a commentary on Mukhtaṣar al Uṣūl (No. 1541 above) of which no other copy is known to us.

By Sulaimān bin Aḥmad bin Zakariyā Qurashī al Asadī سليمان بن أحمد بن زكريا القرشي الأسدي.

No account of the author can be traced; but the period to which he belongs can be indicated as follows. The latest of the authorities quoted (fol. 179^b) is Maḥmūd Al Urmawī the author of al Ḥāṣil, who died in A.H. 683=A.D. 1284. The work is dedicated to Sultān 'Alāaddīn of Persia; obviously 'Alaāddīn II, who reigned from A.H. 696-700=A.D. 1296-1300. The first known reference to the present work is found in No. 1545 below, which was composed in A.H. 734.

Beginning:—

الحمد لله الذي عنت لعظمته الرجوة و الصلوة على رسوله
المبعوث بالحق اما بعد فانه يقول العبد الضعيف سليمان بن احمد
بن زكريا القرشي الأسدي لما رأيت المختصر المشهور في اصول الفقه
للعلامة جمال الدين ابي عمر عثمان المالكي و خدمت
به خزانة سلطان سلاطين الزمان علاء الدين و الدنيا الخ *

Written in fair Naskḥ. Not dated; apparently 7th century A.H. Folios 17-80 and the last folio are written in a different hand and are later additions.

No. 1545.

foll. 167; lines 23; size 11 × 7; 7 × 4.

شرح مختصر الأصول

SHARḤU MUKHTAṢAR AL UṢŪL.

A well-known commentary on Mukhtasar (see No. 1541 above), composed in A.H. 734 (cf. author's colophon in No. 1546 below). The author of *Ḥabib as Siyar*, vol. iii, p. 38, says that *Shāh Shujā'* of Persia (A.H. 759-786=A.D. 1357-1384) studied the present work under *Qiwāmaddīn*. For numerous glosses and annotations, see *Hāj. Khal.*, vol. vi, p. 172, and *Broek.*, vol. i, p. 306.

Commentator: 'Aḍudaddīn 'Abdarrahmān bin Aḥmad bin 'Abdalgaḥfār al 'Iḥī Ashī Shāfi'ī بن أحمد بن عبد الرحمن بن إحيى أشعي الشافعي, a famous Shāfi'ī scholar of the 8th century A.H. who was born in 'Iḥ (in *Shīrāz*) in A.H. 701. He received his early education under his father. On his father's death, in A.H. 712, he studied for a considerable period of time under *Tāfaddīn al Hanakī*, a pupil of *Qāḍī Baidāwī* (d. A.H. 685=A.D. 1286); and completed his education under eminent professors of various branches of learning. His first appointment was that of teacher in the Madrasah Sultāniyah of *Shīrāz*, where he established a reputation among Persian scholars for his success in solving difficult problems connected with theology and philology. *Khawāja Muḥammad* (d. A.H. 736=A.D. 1335), a well-known minister of Persia, appointed him *Qāḍī* in a District of *Shīrāz*; and he dedicated one of his works, entitled *Al Fawā'id al Giyāsiyah*, to the said minister. On the latter's death in A.H. 736 king *Mubārizzaddīn* (A.H. 713-759=A.D. 1313-1357) appointed him *Qāḍī* of *Shabānkār*; and the prince who was afterwards *Shāh Shujā'* (759-786=A.D. 1357-1384) studied the *I'dāh* of *Ibn Ḥāḥib* (see Hand-list, No. 1523) under him, on receiving a reward of 5,000 *Dīnars* (Gold Mohurs). During the whole period of his service he continued to deliver lectures on philology, theology, and jurisprudence, and students came to him from all parts. When, however, *Shabānkāra*, where he was *Qāḍī*, was captured by *Imādaddīn*, the ruler of *Kirmān*, on account of his loyalty to king *Mubārizzaddīn* he was imprisoned in the fort at *Dair* where he died in A.H. 756=A.D. 1355. For his life and works see *Ṭabaqāt Subki*, vol. vi, fol. 210; *Ad Durar al Kāminah*, vol. i, fol. 550; *Ṭabaqāt* of *Qāḍī Shuhba*, fol. 138; *Buḡyat al Wu'āt*, fol. 333^a;

Tāj al Ṭabaqāt, vol. iii, fol. 340; Ḥabīb as Siyar, vol. iii, p. 125; Brockh., vol. ii, p. 208; Tārikh Guzida, p. 808, who speaks of him as a reformer of Islām in the 8th century A.H. **مجدد قرن ثامن.**

Beginning:—

الحمد لله الذي برأ العالم وجمعهم بالتكريم

For other copies of the work see Berlin, No. 4375; Paris, No. 801; Br. Mus., No. 1605; India Office, Nos. 299-301; Algeo, Nos. 966-7; Yenl., Nos. 334-5; Rāmpūr, Nos. 82-83; Āṣafiyaḥ, No. 11.

The margin of the MS. contains quotations from the gloss, No. 1548 below.

Written in Naskh. Dated A.H. 865.

Scribe: درویش محمد بن شبنم علی بن نصرت بن داؤد.

No. 1546.

fol. 353; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work. Several folios contain marginal notes quoted from the glosses, Nos. 1550 and 1554 below.

The author's colophon runs thus: **وانفق الفراغ من تسيده في السادس والعشرين من شعبان سنة اربع و ثلاثين وسبع مائة.**

Written in fair Naskh. Not dated; apparently 10th century A.H.

No. 1547.

fol. 261; lines 21; size $10 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. The larger portion of the text (viz., **Mukhtaṣar**) is also quoted in the margin of the present copy.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

Scribe: رفيع الدين بن نيكمراد.

No. 1548.

foll. 188; lines 29; size $9\frac{1}{2} \times 6$; 7×4 .

الكاشية على شرح المختصر

AL HÂSHIYATU 'ALÂ SHARḤ AL-MUKHTAṢAR.

A very useful gloss on the commentary (see No. 1545 above), composed in A.H. 777.

By Saifaddîn Aḥmad al Abhurî سيف الدين احمد الابهرى Dr. Hidâyat Husain, in Bûhâr Lib. Cat., vol. ii, No 138, supposing the colophon of the scribe of his copy dated A.H. 845 to be the colophon of the author, incorrectly states that he flourished in the 9th century A.H. He belonged to the 8th century. In the preface, quoted below, he refers to the author of the commentary (who died in A.H. 756) as a teacher of his own; and in the following colophon he says that he composed the present gloss in A.H. 777 in a Madrasah Rashîdiyyah of Khawârazm:—

تم بحمد الله تأليفه في شهر ربيع الآخر سنة سبع و سبعين وسبع مائة
ببلدة خوارزم في المدرسة الرشيدية الشافعية النخ *

Beginning:—

الحمد لله الذي شرع الاحكام وبعد فان شرح المختصر في علم
الاصول اعتنى بتصنيفه استادنا العلامة عضد الحق والدين عبد الرحمن
بن احمد الايجي قدس لله روحه النخ *

Only one other copy of the work is known to us, viz., Bûhâr Lib. Cat., vol. ii, No. 138.

Our author also wrote a gloss on Mawâqif, a work on theology by Qâdî 'Aḍud; for a copy of which see Berlin, No. 1801.

The title-page bears the names of previous owners of the copy.

Written in good Naskh. Dated A.H. 892.

Scribe: محمد بن خليل بن ابراهيم.

No. 1549.

foll. 256; lines 17; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الكاشية على شرح المختصر

AL HÂSHIYATU 'ALÂ SHARH AL-MUKHTAṢAR.

A well-known gloss on the commentary (see No. 1545 above), composed in Khawârazm, in A.H. 770.

By Sa'd Ad Dîn Mas'ûd bin 'Umar at Taftâzânî سعد الدين مسعود بن عمر التفتازاني, a pupil of the commentator. He died in A.H. 793 = A.D. 1390 (see No. 1517 above).

Beginning:—

الحمد لله الذي وفقنا للوصول الى منتبى اصول الشريعة النخ *

For other copies of the work see Berlin, No. 4376; Wien, No. 1773; India Office, Nos. 302-4; Râmpûr, Nos. 35-36.

For a printed copy of the gloss, dated A.H. 1319, see Âṣafiyah, No. 90.

The author's colophon, quoted by the scribe, which tells us the date of composition, runs thus:—

قد اتفق الفراع للفقيه الكبير مسعود بن عمر المدعوب سعد الدين التفتازاني سنة سبعين و سبعمائة النخ *

Written in Naskh. Dated A.H. 1100.

Scribe: عبد القادر بن علي بن احمد البدرى.

A note at the end, dated A.H. 1104, tells us that the MS. was compared with another copy of the gloss, and runs thus:—

بلغ مقابلة و تصحيحاً و الحمد لله الذي بنعمة تتم الصالحات سنة اربع و مائة الف *

Eight folios at the beginning contain quotations from different works.

No. 1550.

foll. 163; lines 17; size $7 \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

الكاشية على شرح المختصر

AL HÂSHIYATU 'ALÂ SHARH AL-MUKHTAṢAR.

A critical gloss on the commentary on Mukhtasar by Qâdî Aḍud (see No. 1545 above), divided into two parts. The words الكاشية القديمة (the old gloss), contained in the scribe's colophon quoted below, and the following note on the title-page, indicate that a later gloss (of which no copy is known to us) was composed by the same author:—

هي حاشية المحقق السيد السند القديمة على شرح العضد على مختصر ابن حاجب متعلقة بالشرح بتمامه بخلاف حاشية الجديدة فانها الى مبادي اللغة فقط *

By 'Ali bin Muḥammad bin 'Ali علي بن محمد بن علي, commonly called As Sayyid Ash Sharif السيد الشريف. He died in A.H. 816=A.D. 1413 (see Lib. Cat., vol. v, part ii, No. 356).

Foll. 1-87. Part I.

Beginning:—

قوله الحمد لله اردف التسمية بالتكميد في مفتاح الكلام *

The scribe's colophon runs thus:—

وقد تم المبادي الكلامية من الكاشية القديمة ويتلوها مبادي اللغة من الكاشية القديمة ايضا *

Foll. 88-163. Part II.

Beginning:—

قوله من لطف الله يعني من لطف الله سبحانه *

The colophon of the second part runs thus:—

قد انتهت هذه القطعة الاخيرة من الحواشي القديمة على شرح المختصر العضدي من مؤلفات السيد الشريف العلامة الله اسكنه دار السلام *

For other copies of the work see Berlin, No. 4377, India Office, Nos. 305-309, Râmpûr, No. 37.

The work was printed ; for a printed copy see Âṣafiyah, No. 90.
Written in good Naskh. Not dated ; apparently 9th century A.H.

No. 1551.

fol. 175 ; lines 17 ; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2$.

The Same.

Another incomplete copy of the same, corresponding with fol. 2^b-162^a of the previous MS. It begins abruptly as follows:—الى النبوة من حيث الاعجاز كان كل ما هو ابر في الاعجاز اظنر في الدلالة الخ and also ends abruptly thus:—الجواب ان الواجب هو مفهوم واحد.

Written in Nasta'liq. Not dated ; apparently 10th century A.H.

No. 1552.

fol. 78 ; lines 7 ; size 9×6 ; 6×3 .

The Same.

Another copy of the first part of the gloss, beginning and ending like No. 1550 above.

Written in Nasta'liq. Dated A.H. 1092.

Scribe : عبد المؤمن الحسيني البغدادي الرضوي.

No. 1553.

fol. 91 ; lines 17 ; size $6\frac{1}{2} \times 4$; 4×2 .

The Same.

Another copy of the same.

Written in Nasta'liq. Not dated ; apparently 12th century

A.H.

No. 1554.

foll. 83; lines 23; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

الحاشية على شرح العضدي

AL HÂSHIYATU 'ALÂ SHARḤ AL-
'ADUDÎ.

An annotation of the gloss of Taftâzânî (No. 1549 above) and of that of Sayyid Sharîf (No. 1550 above), supporting the former where it differs from the latter. The name of the author is not given anywhere in the MS.; but he is, no doubt, Ahmad bin Yahyâ بن أحمد بن يحيى (d. A.H. 916=A.D. 1510; see 1523 above), the author of a gloss on Talwîḥ (No. 1523 above), since both in this gloss and in the present work Taftâzânî is addressed by the author as grandfather.

Beginning:—

والاعتصام بكرمه و بعد فبذة حواشى على شرح المختصر فى
الأمول للشارح المحقق عضد الملة والدين وحواشيه لجدى الامام سعد
الدين التفتازاني وحاشية للسيد المرتضى الشريف الجرجاني الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 11th century
A.H.

No. 1555.

foll. 278; lines 29; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5\frac{1}{2}$.

جواهر التقيق

JAWÂHIR AT TAḤQÎQ.

A detailed annotation of the commentary of Taftâzânî (see No. 1550), dedicated to Sultân Maḥmûd (A.H. 944-961=A.D. 1537-1553). The name of the author is not known to us; but it is evident from the dedication that he was a scholar of the 10th century A.H.

Beginning:—

الحمد لله الذي هدانا لهذا ابدية الذاتية الاصلية للوصول الى اصول

شريعته الالهية و سميته بجواهر التقيق الخ *

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 1556.

fol. 306; lines 21; size $8 \times 4\frac{1}{2}$; 6×3 .

الحاشية على شرح مختصر الاصول

AL HÂSHIYATU 'ALÂ SHARHI
MUKHTAṢAR AL UṢŪL.

An incomplete copy of a gloss, the character and authorship of which are established from the following internal evidence. The words quoted at the beginning correspond with a passage in the commentary of Qâḍî 'Aḍud (No. 1545 above), from which it is clear that the present work is a gloss on that commentary. Again, the beginning agrees with that of an incomplete gloss, noticed in India Office, No. 310, the author of which is said to be Mirzâfân Ḥabib-allâh ash Shîrâzî ميرزا جان حبيب الله الشيرازي (*d.* A.H. 994=A.D. 1585; see Lib. Cat., vol. x, No. 608). He is undoubtedly the author of the present work, since the following passage is quoted on fol. 89^b of No. 1557 below from a gloss of Mirzâfân, and is found verbatim on fol. 3^a of the present MS.:—

[قال الفاضل الشيرازي] ما ذكره كلمة انما هو اذا كان النزاع في انبها
موضوعة للموجود في الخارج او للموجود في ذهن سواء كان من قبيل
المعلومات او الصور الذهنية التي من قبيل العلوم و لكنه جعل النزاع
في المشهور في انبها موضوعة للصور الذهنية الخ *

Mirzâfân's gloss is noticed (but without description of its contents) in Hâf. Khal., vol. vi, p. 172; Râmpûr, Nos. 38-39; Âṣafiyah, No. 10.

Beginning:—

قوله من لطف الله تعالى احداث الموضوعات اللغوية هذا الكلام في
الظاهر على ان الاصوات و الحروف مخلوقة له تعالى الخ *

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 1557.

foll. 89; lines 23; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

الكاشية على حاشية مختصر الاصول

AL HÂSHIYATU 'ALÂ HÂSHIYTI
MUKHTAṢAR AL UṢŪL.

An annotation of the glosses (Nos. 1549, 1550 above) of Taftâzânî and Sayyid Sharîf Jurjânî, representing a collection of notes on these glosses made by the author.

By Aḥmad bin Sulaimân احمد بن سليمان. No account of him can be traced but he was evidently a scholar of the 11th century A.H. since he refers to a scholar of that period, Shaikh Haidar, as his teacher, on fol. 64^a, as follows:—

قال استاذي و استاد العلماء شيخ حيدر *

Beginning:—

احمد الله على تواتر الآثه فيقول العبد الضعيف
 احمد بن سليمان كان الله لهما ... ان شرح مختصر الاصول للقاضي
 عضد الملة و الدين و ان شرح الشرح للعلامته التفتازاني و
 الكاشية الشريفة للسيد السند قد كنت علقت عليها في سالف
 الزمان حواشي متفرقات ثم خطر ببالي في هذا الاوان ان اجمعها الخ *

The author refers on fol. 83 to another work of his, as follows:—

و قد استوفينا في شرحنا للضابطه *

We are not acquainted with any other copy of the present work.
 Written in fair Naskh. Not dated; apparently 12th century

A.H.

SHÂFI'Î PRINCIPLES OF JURISPRUDENCE.

No. 1558.

fol. 22; lines 23; size 9½ × 6; 8 × 6.

الكتاب الجامع في الاجتهاد
والفتوى والتقليد

AL KITÂB AL JÂMI' FI AL IJTIHÂD WA AL FATWÂ WA AT TAQLÎD.

An old copy of a work on jurisprudence, believed to be unique. It deals with Ijtihâd (legislation) and Taqlîd (adherence to the views of religious leaders), and according to a note of the scribe on the title-page is an appendix of Kitâb al Burhân, a rare work on jurisprudence by the same author. The present work is divided into two parts.

Foll. 1-15. Part I.

This part deals with Ijtihâd (legislation).

Beginning :—

كتاب الاجتهاد القول في تصويب المجتهدين و ذكر وجوه الاختلاف
فيه اعلم و فقك الله ان ما يجري فيه كلام العلماء الى المسائل القطعية والى
المسائل المجتهدية النخ *

The contents are as follow :—

Foll. 1-2^a. Prefatory notes on Ijtihâd.

Foll. 2^b-3^a. مسألة في الرد على العنبري

Foll. 3^b-8^a. مسألة في تصويب المجتهدين في الفروع

Foll. 8^b-10^a. فصل ذهب بعد اصحاب ابي حنيفة الى ان كل مجتهد
مصيب في اجتهاده *

Foll. 10^b-11^a. فصل في القول بالاشبه

Fol. 11^b. فصل فان قال قائل اذا اجتهد المجتهد فيقابل في ظنه
رجعان من الاجتهاد و لم يترجم احدهما على الاخر *

Foll. 12^a-15. باب القول في جواز التعبد في حضرة رسول الله صلى الله عليه وسلم بالقياس *

The colophon runs thus:—

كامل كتاب الاجتهاد بعون رب العباد الخ *

The scribe, in the following note below the colophon, says that he transcribed the present part in A.H. 730:—

نجز يوم الأربعاء وهو اليوم السادس والعشرون من شهر ذي الحجة
آخر شهر سنة ثلثين و سبعمائة الخ *

Foll. 16-22. Part II.

The second part deals with Taqlid.

The contents are as follow:—

Foll. 16-18^a. Prefatory notes on Taqlid.

Foll. 18^b-20^a. فصل اذا وقعت الحادثة وفيما على المجتهد تكليف *

Foll. 20^b-22. فصل اذا لم يكن في البلدة التي بها المستفتي الاعمال
واحد فيقلده الخ *

The colophon runs thus:—

كتاب التقليد و بتمامه تم الكتاب و الحمد لله على ما من به من
التمام الخ *

The scribe, in the following note below the colophon, says that he transcribed the present part in A.H. 730:—

اتفق الفراغ من تعليقه ... من يوم الجمعة الثالث عشر من شهر
المحرم ... سنة ثلاثين و سبعمائة الخ *

Author: Abu'l Ma'âlî 'Abdalmalik bin Abi Muḥammad 'Abdal-lâh bin Yûsuf al Juwainî بن أبي محمد عبد الله بن يوسف الجويني, a famous scholar of the 5th century A.H., who died in A.H. 478=A.D. 1085 (see Lib. Cat., vol. x, No. 493).

The note of the scribe on the title-page, which indicates that the present work is an appendix of Kitâb al Burhân, runs thus:—

الكتاب الجامع في الاجتهاد و الفتوي و التقليد و ما يتعلق به الذي
هو تمة البرهان من تلخيص الامام أبي المعالي عبد الملك بن يوسف
الجويني الخ *

Written in bold Naskh. Dated A.H. 730.

No. 1559.

fol. 105; lines 19; size $7\frac{1}{2} \times 3\frac{1}{2}$; $3\frac{1}{2} \times 2$.

المنخول في اصول الفقہ

AL MANKHÛL FÎ UŞUL AL FIQH.

The above is the title as commonly given; but Brock., vol. i, p. 422, reads it as Almanhûl. The work expounds the principles of jurisprudence according to the Shâfi'i school; and the author criticises the views of Mâliki, Hānafi, Hānbali, and Mu'tazili writers; and in the last *Bâb* he gives reasons for preferring the principles of the Shâfi'i school to those of other schools of jurisprudence.

Author: Muḥammad bin Muḥammad al Ġazzālī at Ṭūsī محمد بن محمد الغزالي الطوسي, a famous scholar, who died in A.H. 505=A.D. 1111 (see Lib. Cat., vol. xiii, No. 833).

Dr. Hidāyat Ḥusain, in Būhār Lib. Cat., vol. ii, No. 135, states that, in his opinion, one Maḥmūd Mu'tazili, and not Ġazzālī, is the author of the present work. He cites the authority of Ibn Ḥajar (d. A.H. 974=A.D. 1566; see Lib. Cat., vol. v, part i, No. 283), who is also followed by the author of Muntahā al Kalām. The following considerations led Ibn Ḥajar to adopt this view:—

(i) Ġazzālī in his *Ihyā' al 'Ulūm*, praises Imām Abū Ḥanīfa (d. A.H. 150=A.D. 767), whereas the author of the present work criticises the said Imām severely.

(ii) In a note on a copy of the present work belonging to Ibn Ḥajar, it was said that Maḥmūd al Ġazzālī Mu'tazili was the author.

These, however, are scarcely sufficient grounds for rejecting the great body of evidence in favour of Ġazzālī being the author. It is clear, for example, that a follower of the Shâfi'i school, and not a Mu'tazili writer like Maḥmūd Mu'tazili, was the author of the work. On fol. 20^a he compares the views of the Shâfi'i with those of the Mu'tazili school as follows:—والكلام عندنا معني قائم بالنفس.... وانكرت; and on fol. 48^b refers to himself as a follower of the Shâfi'i school, thus:—

و تمسك اصحابنا في نصرة مذهب الشافعي *

The following reliable biographers say the author of the present work is the famous Ġazzālī, a follower of the Shâfi'i school:—
(i) Ibn Khallikān, vol. ii, p. 37. (ii) Mir'at al Janān, fol. 288. (iii) *Ṭabaqāt* by Subkī, vol. v, fol. 105. (iv) *Ṭabaqāt* Ibn Mulaqqin,

fol. 771. (v) *Ṭabaqât of Qâḍi Shuhbâ*, fol. 47^a. (vi) *Aṭ Ṭabaqât al 'Aliyah*, see *Lib. Cat.*, vol. xiii, No. 959, foll. 118-122. (vii) *Asmâ' Al 'Âlâm*, fol. 34^b. In several of these works it is pointed out that Imâm al Ḥaramain (d. A.H. 478=A.D. 1085), who was Ġazzâlî's teacher, much appreciated his work entitled *Al Mankhûl*, and encouraged him in the following terms:—

فانه لما صنف كتابه المنخول عرضه على الامام فقال دفتننى و اناحي
فها صبرت ان اموت *

On the fly-leaf of our copy, I'jâz Ḥusain, the author of *Kashf al Ḥujub* (Hand-list, No. 2901), tells us in the following autograph note, dated A.H. 1277, that the famous Ġazzâlî is the author, and refers to several biographical works:—

المنخول في علم الاصول لمحمد بن محمد الغزالي الشافعي وقد
عدة في مصنفاته الينعي في مرآة الجنان و ابن خلكان في وفيات
الاعيان و ابن جماعة في طبقات فقهاء الشافعية و عبد الرحيم العراقي في
فتح المغيب شرح الفية الحديث و التنقيذ و الايضاح و تاج
الدين الفاكهاني في كفاية المتطلع ذكر فيه اسانيد مفردات شيخه و استاذة
الشيخ العجمي كتبه اعجاز حسين بن محمد قلبي كان الله
له سنة سبع و سبعين و مائتين بعد الالف الخ *

Finally, we have discovered a passage, which is fortunately decisive on the point. On fol. 96^a we read *كتاب الاحياء كما ذكرناه في كتاب الاحياء* (as I have mentioned in *Ihyâ' al 'Ulûm*); and there can be no question that *Ihyâ' al 'Ulûm* (see *Lib. Cat.*, vol. xiii, No. 833) is a work of the famous Ġazzâlî. The work is divided into the following 11 *Kitâb*:—

I. Foll. 4-13^a. *الكتاب الاول*. A few folios at the beginning of this *Kitâb* are wanting. The present *Kitâb* is subdivided into the following two *Bâb*:—

(i) *الباب الثاني في مأخذ العلوم ومصادرها*. (ii) *الباب الاول في حقائق العلوم*.

II. Foll. 13^b-20^a. *كتاب البيان*. This *Kitâb* is subdivided into three *Faṣl* and several *Mas'ala*.

III. Foll. 20^b-30^a. *كتاب الاوامر*. This *Kitâb* is subdivided into several *Mas'ala* and *Faṣl*, and ends in the following *Bâb*:—

*باب في بيان الواجب و المندوب و المحظور و المكروه **

IV. Foll. 30^a-36. كتاب العموم والخصوص. This *Kitāb* is subdivided into several *Mas'ala* and four *Faṣl*.

V. Foll. 37-48. كتاب التأويل. This *Kitāb* is subdivided into 18 *Mas'ala*, and ends in the following two *Bāb* :—

(i) الباب الثاني في صفات اهل الجماع. (ii) الباب الاول في الجماع.

VI. Foll. 49-54^a. كتاب المغموم. This *Kitāb* is subdivided into several *Mas'ala*.

VII. Foll. 54^b-59. كتاب الاخبار. This *Kitāb* is subdivided into the following six *Bāb* :—

(i) الباب الثاني في اثبات كون الخبر المتواتر عميد العلم الضروري. (ii) الباب الرابع في عددهم. (iii) الباب الثالث في شرائط التواتر. (iv) الباب السادس فيما يكون خرقا. (v) الباب الخامس في شرائط الجماع. (vi) الباب العاشر.

VIII. Foll. 60-86^a. كتاب القياس. This *Kitāb* is subdivided into the following 10 *Bāb* :—

(i) الباب الثاني في مراتب. (ii) الباب الاول في حده واثباته على عنكره. (iii) الباب الرابع في الثالث فيما يثبت به علل الاصول. (iv) الباب السادس في الاستصحاب. (v) الباب الثامن فيما. (vi) الباب السابع في ذكر قياس الشبه. (vii) الباب التاسع في التركيب و التعدية. (viii) الباب العاشر في الاعتراضات. (ix) الباب العاشر.

IX. Foll. 86^b-93^a. كتاب الترجيع. This *Kitāb* is subdivided into the following two *Bāb* :—

(i) الباب الثاني في ترجيع بعض الاقيسة. (ii) الباب الاول في ترجيع الالفاظ. المتعارضة على البعض.

X. Foll. 93^a-95^a. كتاب الاجتهاد. This *Kitāb* is subdivided into four *Faṣl*.

XI. Foll. 95^b-102. كتاب الفتوى. This *Kitāb* is subdivided into the following two *Bāb* :—

(i) الباب الثاني في احكام التقليد. (ii) الباب الاول في الاجتهاد.

The work ends with a *Bāb* (foll. 103-105), in which the author gives his reasons for preferring the principles of the *Shāfi'i* school to those of other schools of jurisprudence. باب في بيان تقديم مذهب الشافعي على سائر المذاهب.

Beginning :—

قال الامام حجة الاسلام ابو حامد محمد بن محمد الغزالي
اما بعد لا يخفى عند ذوي الالباب ان علم العقه علم شريف عظيم الشطر

Foll. 1-4 and 100-105 are damaged.

Only two other copies of the work are known to us, viz., Cairo, vol. iii, p. 106, and Bûhâr Lib. Cat., vol. ii, No. 135.

Written in good Nasta'liq. Within gold ruled borders. Not dated; apparently 10th century A.H.

No. 1560.

foll. 187; lines 29; size $12\frac{1}{3} \times 8\frac{1}{2}$; 8×5 .

المحصل في اصول الفقه

AL MAḤṢŪL FÎ USŪL AL FÎQH.

A valuable copy of a standard work on the principles of jurisprudence, quoted as an authority by jurists of all the four schools of jurisprudence. The work is based on materials chiefly taken from Al Muṣṭaqṣî of Ġazzâlî (d. A.H. 505=A.D. 1111) and the Mu'tamad of Abu'l Ḥasan Baṣrî. The author severely criticises the views of Mu'tazilî, Imâmîyah and Zaidîyah writers. The work is divided into the following 14 *Kalâm*; each *Kalâm* is subdivided into several *Bâb* and *Faṣl*:—

I. Foll. 1-8 ^a .	الكلام في المقدمات
II. Foll. 8 ^b -28.	الكلام في اللغات
III. Foll. 29-55 ^a .	الكلام في الاوامر والنواهي
IV. Foll. 55 ^b -70.	الكلام في العموم والخصوص
V. Foll. 71-77.	الكلام في المجمل والمبين
VI. Foll. 78-81.	الكلام في الافعال
VII. Foll. 82-89.	الكلام في الناسخ والمنسوخ
VIII. Foll. 90-105.	الكلام في الاجماع
IX. Foll. 106-125.	الكلام في الاخبار
X. Foll. 126-159 ^a .	الكلام في القياس
XI. Foll. 159 ^b -169 ^a .	الكلام في التعادل والترجيح
XII. Foll. 169 ^b -175.	الكلام في الاجتهاد
XIII. Foll. 176-178 ^a .	الكلام في المفتي والمستفتي
XIV. Foll. 178 ^b -187.	الكلام فيما اختلف المجتهدون من ادلة الشريعة *

Author: Fakhraddîn Abû 'Abdallâh Muḥammad bin 'Umar al Khaṭîb ar Râzî فخر الدين ابو عبد الله محمد بن عمر الخطيب الرازي. He died in A.H. 606=A.D. 1209 (see Lib. Cat., vol. x, No. 517).

Beginning:—

عونك يا لطيف قال الشيخ الامام العالم ... فخر الملة و الدين
 محمد بن عمر رحمه الله تعالى الحمد لله رب العالمين و صلوته على سيد
 المرسلين و خاتم النبيئين النخ *

The author refers on fol. 180^a to another work of his, entitled *الخلق و البحث*, which is not otherwise known to us.

For other copies of the work see Paris, No. 790; Cairo, vol. ii, p. 263; Goth., No. 936; Bodl., vol. i, No. 267; Br. Mus. Suppl., No. 259.

Written in Naskh. Not dated; apparently 9th century A.H.

The following note at the beginning says that the MS. was for some time in the possession of Maḥmūd Al Lāhijāni, a scholar of the 10th century A.H. :—

يعتمد على الله الواحد اقل خليفته محمود بن محمد بن علي بن
 حمزة الاشجاني عفي الله عنه و عنهم و عن جميع المؤمنين و المؤمنات
 النخ *

A seal of Ḥakīm al Mulk, a physician at the court of the famous king Qutb Shāh, dated A.H. 1021, reads thus:—

بندة حكيم الملك محيط اندر فلک حکمت قطبشہ *

Another note on the title-page, dated A.H. 1035, which runs thus:—*من عواري الزمن بيد احقر العباد روز بيان ابن عماد ... سنة ١٠٣٥* tells us that the MS. was in the possession of one Ruzbahān.

This note is followed by the seal of the above-mentioned Ruzbahān, which reads thus:—

روز بيان بندة شاه نجف *

A seal of Siyādat Khān, a noble of the court of Aurangzib, dated A.H. 1096, is also found on the title-page.

An inscription on the title-page runs thus:—

كفى بالله شبيدا و محمد رسول الله *

No. 1561.

fol. 188; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح منهاج الاصول

SHARḤU MINHÂJ AL UṢŪL.

A commentary on the Minhâj al Uṣûl of Qâḍî Baidâwî (d. A.H. 685=A.D. 1286), composed at the request of students, who studied with the commentator this work of Baidâwî. For a copy of Minhâj al Uṣûl see Berlin, No. 4381. The present commentary was dedicated to Shamsaddîn Muḥammad al Ḥusainî al Yazdî (d. A.H. 733=A.D. 1332; see Muġmal Faṣiḥi, fol. 209^b), a famous minister of Persia.

By ʿUбайдاللہ بن محمد ال Fargānî favourit scholar of the above-mentioned minister. He died in A.H. 743=A.D. 1342 (see Lib. Cat., vol. x, No. 520).

Beginning:—

الحمد لله الذي اعلى معالم الاسلام فان الطلبة لما رأوا ما كتبنا في
شرح بعض المختصرات من مصنفات عبد الله بن ابي القاسم ...
البيضاوي التمسوا مني شرح سائر مختصراته ابتدأت بشرح
المختصر المسمى بمنهاج الاصول ناويا ان اخبرنا الله تعالى في الاجل
الاشتغال بشرح المختصر المسمى بالغاية القصوى في دراية الفتوى اذ
تقديم اصول الفقه على الفقه اوجب و اولى ثم اني لما فوجئت
من اتمامه رأيت ان اهديه الى جناب ملك وزراء العرب شمس
الدين و الدنيا محمد الحسيني اليزدي *

The commentator tells us in the preface that his students further requested him to write a commentary on the Ġāyat al Quṣwâ of Baidâwî. This he appears to have done; for a copy of such a commentary by our author is noticed in Paris, No. 1024.

For two other copies of the present work see Āṣafiyaḥ. Nos. 54-98.

Written in Nastaʿliq. Not dated; apparently 11th century A.H.

No. 1562.

foll. 123; lines 15; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الشرح على منهاج الاصول

ASH SHARḤU 'ALĀ MINHĀJ AL-
UṢŪL

A very useful commentary on Minhâj al Uṣûl, composed in A.H. 734.

By Shamsaddîn Maḥmûd bin 'Abdarrahmân al Iṣfihânî شمس الدين محمود بن عبد الرحمن الاصفهاني. He died in A.H. 749=A.D. 1348 (see Lib. Cat., vol. x, No. 521).

Beginning:—

الحمد لله حق حمدة و الصلوة على محمد و آله الن *

Only one other copy of the MS. is known to us, viz., Paris, No. 799.

Written in Naskḥ. Not dated; apparently 9th century A.H.

The first two folios are written within gold-ruled borders.

A note on the title-page, giving us the date of death of the commentator as well as of the author of the text, runs thus:—

هذا شرح منهاج الاصول للبيضاوي المتوفى سنة ٧٨٥ و الشرح للامام شمس الدين ابي الثناء محمود بن عبد الرحمن الاصفهاني المتوفى سنة ٧٤٩ *

No. 1563.

foll. 249; lines 25; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 7\frac{1}{2}$.

منهاج العقول

MANĀHIG AL 'UQŪL.

A very detailed commentary on Minhâj al Uṣûl. The present MS. is defective at the beginning, and so does not give the name of the commentator. The title of the commentary, however, is given at the end of the MS.; cf. the colophon quoted below.

It begins abruptly thus:—

هذه الصفات اطلقت عليه تعالى و اريد ما هو ثابت له تقريبا الى

افهامهم ليتروا بالتدرج الن *

The colophon quoted below contains a list of the authorities quoted:—

و ليكن هذا آخر كلامنا و لنذبه على شئ يجب التنبيه و هو انه
يراد بالقاضى القاضى ابوبكر الباقلاني و بالاستاذ ابو اسحق الاسفرائيني
و بالبصري ابو الحسن المعتزلي و بالجبائي ابو علي الجبائي و حيثما
ذكر الجبائيان يراد به ابو علي و ابنه ابو هاشم المعتزليان و يراد بصحة
الاسلام الامام ابو محمد محمد الغزالي و بالامام مولانا فخر الملة و الدين
الرازي و حيثما ذكر الشارحان يراد بهما العبري و الجار بردي و يراد بالمدقق
الامام ابن حاجب المالكي و بالعلامة قطب الملة و الدين الشيرازي
و بالمحقق المولى الاعظم عضد الدين و بالفاضل مولانا التفتازاني سعد
الملة و الدين و هذا آخر ما تيسر لي من تحرير منهاج العقول
في شرح منهاج الاصول *

From this it will be seen that the latest authority quoted is Taftâzânî (d. A.H. 793=A.D. 1390); and we may take it, therefore, that the author of the present commentary was a scholar who flourished in the 9th century A.H.

Written in Nasta'liq. Not dated; apparently 10th century A.H.

A seal of 'Abdallatîf, a scholar of Shâh Jahân's reign, which reads as follows:—بندۂ شاه جهان عبد اللطيف, is found at the end. This 'Abdallatîf, who died in A.H. 1036=A.D. 1626, was one of Aurangzib's teachers, cf. Beal's Biographical Dictionary, p. 132.

HANBALÎ PRINCIPLES OF JURISPRUDENCE.

No. 1564.

foll. 24; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

رفع الملام عن أئمة الاعلام

RAF' AL MALÂM 'AN 'A'IMAT
AL A'LÂM.

A very useful tract on jurisprudence, in which the author gives ten principal explanations of why the four great jurists (Abû Ḥanîfa, Mâlik, Shâfi'i, and Aḥmad bin Ḥanbal) and others differ from one another, though all profess to accept the authority of the Ḥadîṣ. In some cases, for example, a Ḥadîṣ has been cancelled; in others, it is rejected as not being a Ḥadîṣ of the Prophet; in others, again, the Ḥadîṣ is open to more than one interpretation.

Author: Abu'l 'Abbâs Aḥmad bin 'Abdalḥalîm bin 'Abdallâh bin Muḥammad ابو العباس احمد بن عبد الحليم بن عبد الله بن محمد, commonly called Ibn Taimîyah ابن تيمية. He died in A.H. 728=A.D. 1327 (see Lib. Cat., vol. v, part ii, No. 462/1).

Beginning:—

الحمد لله على آلائه وبعد فيجب على المسلمين بعد
مروالات الله ورسوله مروالات المؤمنين كما نطق به القرآن و ليعلم
انه ليس لاحد من الائمة المقربين عند الامة قبولاً عاماً يعتقد مخالفة
رسول الله صلى الله عليه وسلم فانهم متفقون اتفاقاً يقيناً على
وجوب اتباع الرسول صلى الله عليه وسلم وعلى ان كل احد من الناس
يؤخذ من قوله الخ *

Only one other copy of the work is known to us, viz., Âṣafîyah, No. 348.

Written in fair Naskḥ. Dated A.H. 1296.

A note on the title-page, indicating the title of the work and the author's name, runs as follows:—

كتاب رفع الملام عن أئمة الاعلام تأليف أبي العباس احمد
بن عبد الكلیم بن عبد السلام ابن تیمیة قدس الله روحه و نفع بعلمومه *

No. 1565.

fol. 245; lines 21; size $7 \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3$.

التكبير شرح التحرير

AT TAḤBÎR SHARḤ AT TAḤRÎR

A very useful commentary on the Tahrîr of Mardâwî in three volumes, of which the first is wanting in the present copy. Hâf. Khal., vol. ii., p. 212, mentions the text; but no mention of the present commentary or its author is found in any catalogue. It is clear, however, that both are by the same author, since in the following passage on fol. 286^b of the third volume of his commentary the author says that he borrowed the materials, both for text and commentary, from a work of Ibn Muflih (d. A.H. 761=A.D. 1359):—

اعلم ان الترجيحات التى ذكرتها في هذا المختصر و شرحه نقلتها من
مختصر ابن مفلح *

The author gives reasons in every case for preferring the views of the Hanbali school to those of other schools of jurisprudence.

Vol. II.

Beginning:—

قوله البسملة بعض آية الحج *

Author: 'Ali bin Sulaimân bin Muḥammad bin Aḥmad al Mardâwî علي بن سليمان محمد بن احمد المرداوي. He was born in A.H. 820 in Mardâ, where he was brought up and received his early education. In A.H. 838 he left Mardâ for Damascus, where he received his higher education under eminent professors of that place. Thereafter, our author visited Cairo and Mecca, where also he studied Ḥadîṣ and jurisprudence. Besides the present text and commentary, may be mentioned the following works of our author:—
(v) الجوهر المجموع (iv) الدر المنتقى (iii) التنقيح (ii) الانصاف (i) الكنوز
المنيل العذب (vi). He died in A.H. 885=A.D. 1480; see As-Suḥub al Wâbilah, foll. 185–187; Al Qabs al Hâwî, fol. 141^b.

Written in good Naskh. Dated A.H. 924.

Scribe: محمد بن علي الطرابلسي.

The scribe, in the following note at the end, tells us that he transcribed the present copy for his own use:—

انتبهي الجزء الثاني و يتلوه الجزء الثالث و اوله باب المجل و
الحمد لله رب العالمين فرغه و علقه لنفسه و لمن شاء الله بعدة فقير رحمة
ربه العلي محمد بن علي الطرابلسي سنة اربع و عشرين و تسعمائة *

This note is followed by another, which runs as follows:—

بلغ مقابلة حسب الطاعة رابع شوال سنة سبع و اربعين
و تسعمائة *

This note says that in A.H. 947 the MS. was compared with another copy of the commentary.

No. 1566.

fol. 257; lines 21; size $7 \times 5\frac{1}{2}$; $4 \times 3\frac{1}{2}$.

Vol. III.

Continuation of the preceding volume.

It begins thus:—

قوله باب المجل لغة المجموع او المبهم او المحصل قال ابن مفلح
المجل لغة المجموع الخ *

Written in good Naskh. Dated A.H. 924.

The scribe of the previous volume is also the scribe of the present volume.

A seal at the beginning, dated A.H. 948, which reads thus:—
صاحبہ
الرائق بالملك الفتاح الفقيه ابروكر احمد بن ابراهيم بن محي الدين بن الذباح
٩٤٨ سنه, tells us that the MS. was in A.H. 948 in the possession of
Abû Bakr Aḥmad bin Ibrāhīm Aḍ Ḍabbāḥ.

The following note at the end tells us that in A.H. 948 the MS. was compared with a MS. transcribed from an autograph copy of the commentary. The note runs thus:—

الحمد لله بلغ مقابلة على نسخة بخط شيخنا شيخ الاسلام
تعمده الله تعالى ... انه نقلها من خط مصنفها سنة ثمان و اربعين
و تسعمائة *

SHÎ'A PRINCIPLES OF JURISPRUDENCE.

No. 1567.

fol. 317 ; lines 15 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

نهاية الوصول الى علم الاصول

NIHÂYAT AL WUṢŪL ILÂ 'ILM AL UṢŪL.

A detailed and useful work on the principles of jurisprudence, composed in A.H. 704 for the use of the author's son, Muḥammad.

Author: Jamâladdîn Ḥasan bin Yûsuf al Muṭahhir al Ḥillî جمال الدين حسن بن يوسف المطهر الحلي. He died in A.H. 726=A.D. 1325 (see Lib. Cat., vol. x, No. 594).

Beginning:—

الحمد لله المتقدس بوجوب وجوده عن الاشياء و النظائر
..... و قد رتبنا على مقاصد الخ *

We are not acquainted with any other copy of the work, though it is mentioned in Kashf al Ḥuḍub, fol. 156^b.

Written in Nasta'liq. Dated A.H. 1269.

No. 1568.

fol. 18 ; lines 20 ; size $9\frac{1}{2} \times 6$; 7×3 .

مبادئ الاصول

MABÂDÎ AL UṢŪL.

A concise work on the most important principles of jurisprudence, divided into the following 12 short *Faṣl*:—(i) الفصل الاول. الفصل الثالث في الاوامر والنواهي (iii). الفصل الثاني في الاحكام (ii). في اللغات. الفصل الثالث في المجهل والمبين (v). الفصل الرابع في العموم والخصوص (iv). الفصل (viii). الفصل السابع في النسخ (vii). الفصل السادس في الافعال (vi). الفصل العاشر في القياس (x). الفصل التاسع في الاخبار (ix). الثامن في الاجماع. الفصل الثاني عشر في الاجتهاد (xii). الفصل الحادي عشر في الترجيم (xi).

Author: Jamāladdīn Ḥasan bin Yūsuf al Muṭahhir al Ḥillī جمال الدين حسن بن يوسف المطهر الحلي. He died in A.H. 726=A.D. 1325; see No. 1567 above.

Beginning:—

* الحمد لله المتفرد بالازلية و الدوام المتوحد بالجلال و الاكرام الخ

The work is mentioned in *Kashf al Ḥujub*, fol. 128^b; but we are not acquainted with any other copy. Marginal notes are found throughout the copy.

Written in fair Naskḥ. Dated A.H. 1118.

No. 1569.

fol. 97; lines 9; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 6\frac{1}{2}$.

غاية البادي

GĀYAT AL BĀDĪ.

A commentary on the preceding work, composed in A.H. 697 during the life-time of the author of the text, by one of his pupils, as is stated in the preface. *Kashf al Ḥujub*, fol. 104^a, says that the commentary was composed for one 'Abdalmuṭṭalib al 'Alawī a Ḥusainī. The name of the commentator is not known.

Beginning:—

نحمدك اللهم بفتح الكلام اما بعد لما رأيت شيخنا
المعظم حسن بن يوسف المطهر الحلي ادام الله ظله قد
وضع مقدمة في اصول الفقه عزمتم ان اشرحها شرحا و سميتها
بغاية البادي في شرح المبادي *

We are not acquainted with any other copy of the work.

Written in Naskḥ. Not dated; apparently 10th century A.H.

No. 1570.

foll. 177; lines 19; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

تذكرة الأصول

TADKIRAT AL UṢŪL.

A commentary on Mabâdî al Uṣûl (see No. 1568 above), of which no other copy is known to us. The title is contained in the following concluding words of the colophon:—و. سينا تذكرة الأصول. Quotations from the text are preceded by قال (he said) and the commentary is preceded by اقول (I say). The commentator's name does not appear; but the latest authority quoted (*vide* fol. 13^a) is Taftâzân (*d.* A.H. 793=A.D. 1390), from which we may conclude that he belonged to the 9th century A.H. A commentary on the same text by Miqdâd bin 'Abdallâh, a scholar of the 9th century A.H. (see Lib. Cat., vol. x, No. 620), is mentioned in *Kashf al Hujub*, fol. 93^a; but in the absence of beginning and description we cannot identify it as the same work.

Beginning:—

حمدا لك يا من عرفتنا من صفاتك الجلال اما بعد فهذه
تعليقات كتبتها على مبادئ الاصول قال المصنف اما بعد
فهذا كتاب مبادئ الاصول اقول قبل الشروع في المقصد لابد لنا
من ذكر مقدمات النسخ *

Written in fair Naskh. Dated A.H. 1239.

Scribe: مرزا كوچک ابن محمد مهدي الحسيني.

The scribe, in a note on the title-page, says that he transcribed the present copy for one Mir Sayyid Aḥmad.

The MS. is one of those presented to the Library by Nawwâb Wilâyat 'Ali Khân of Patna City.

No. 1571.

foll. 74; lines 20; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

تمهيد القواعد الأصولية

والعربية

TAMHĪD AL QAWÂ'ID AL UŞŪLĪYAH
WA AL 'ARABĪYAH.

A work divided into two *Qism*. The first deals with the principles of jurisprudence, and the second with the philological basis of these principles. The first *Qism* of the work is wanting in our copy. A complete copy of the work is noticed in Berlin, No. 4801, where the contents of the work are fully described.

Author: Zainaddin bin 'Alī bin Aḥmad bin Muḥammad Al 'Āmulī زين الدين بن علي بن أحمد بن محمد العملي, a famous jurist and distinguished Shī'a scholar of the 10th century A.H., who was born in A.H. 911. He studied under his father and other renowned scholars of his age. Our author is commonly called Ashh Shāhid Aṣ Ṣānī (the second martyr). Two well-known Shī'a jurists were put to death, viz., (1) Shamsaddin Muḥammad al Makki, who was killed in A.H. 786=A.D. 1384, and is known as الشهيد الأول (the first martyr), and (2) our present author, who was killed in Constantinople in A.H. 966=A.D. 1558. Brock., vol. ii, p. 325, being unacquainted with the date of his death, merely says that he was alive in A.H. 960. Besides the five works mentioned in Brock., *loc. cit.*, the following works of our author are enumerated in Muntahā al Maqāl, fol. 96^a:—(i) الروضة البهية. (ii) الشرح على الالفية. (iii) الكاشية الأولى على الالفية. (iv) الكاشية على (v) النقلة. (vi) الكاشية على القواعد. (vii) رسالة في نجاسة البئر (x). (viii) منية المريد. (ix) الشرح على النافع. (x) رسالة فيما اذا يقن الطهارة. (xi) رسالة في الحث على صلوة الجمعة. (xii) رسالة في تحريم الطلاق. (xiii) نتائج الأفكار. (xiv) رسالة في بيان الحج. (xv) رسالة في ميراث الزوجة. (xvi) رسالة في احكام الحيوة. (xvii) شرح قوله الدنيا. (xviii) منار القاصدين. (xix) غنية القاصدين. (xx) رسالة في اجوبة ثلث مسائل. (xxi) شرح قوله الدنيا. (xxii) رسالة في ميراث الزوجة. (xxiii) رسالة في احكام الحيوة. (xxiv) رسالة في اجوبة ثلث مسائل. (xxv) رسالة في ميراث الزوجة. (xxvi) رسالة في احكام الحيوة. For his life see Kashf al Hujub, fol. 49^b; Raudāt al Jannāt, pp. 288-290; Būhār Lib. Cat., vol. ii, p. 528; Muntahā al Maqāl, fol. 96^a; Brock., vol. ii, p. 325.

Beginning:—

القسم الثاني في تقرير المطالب العربية و ما يتفرغ عليها من
الاحكام الشرعية و فيه اربعة مقاصد *

Written in fair Naskh. Dated A.H. 1224.

Scribe: محمد صادق شيرازي.

No. 1572.

fol. 30; lines 15; size $10 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

فهرست تمهید القواعد

FIHRISTU TAMHÎD AL QAWÂ'ID.

A complete index, compiled by the author, of the contents of the preceding work. It is noticed in Berlin, No. 4802, and in *Kashf al Hujub*, fol. 109^a.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام علي سيد المرسلين.....
اما بعد فلما كان كشف الفوائد من كتاب تمهيد القواعد النخ *

Written in fair Naskh. Not dated; apparently 11th century A.H.

The present MS. is one of the MSS. presented to the Library by Nawwâb Wilâyat 'Alî Khân of Patna City.

No. 1573.

fol. 140; lines 16; size 8×5 ; $5\frac{1}{2} \times 2\frac{1}{2}$.

معالم الدين

MA'ÂLIM AD DÎN.

A useful work on the principles of jurisprudence, the subject of several commentaries and glosses. The work is divided into a *Muqaddimah* and four *Qism*. The *Muqaddimah* is subdivided into two *Maqṣad*.

Author: Ḥasan bin Zainaddīn Aṣḥ Shāhid Aṣ Ṣānī حسن بن زين الدين الشاهد الثاني, a famous scholar of the 11th century A.H., who studied under Zainaddīn (see No. 1571 above). He is recognised as an authority in tradition, jurisprudence, and philology; and was the author of the following, in addition to the present work, viz., (i) منتقى الجمان. (ii) الاثنا عشرية. (iii) منسك الحج. He died in A.H. 1011=A.D. 1602. For his life see *Khulāṣat al Aṣar*, vol. ii, p. 21; *Sulāfat al 'Aṣr*, fol. 220; Brock., vol. ii, p. 321; and *Raiḥānat al Alibbā*, fol. 159^a, where he is described as a distinguished poet of the 11th century A.H.

Beginning:—

الحمد لله المتعالي في عز جلاله عن مطارج الانعام *

For other copies of the work see Berlin, Nos. 4212-13; Cairo, vol. ii, p. 265; Āṣafiyah, Nos. 43, 69.

The present work was twice lithographed in Persia, once in A.H. 1266 (see Āṣafiyah, No. 123) and again in A.H. 1299 (see Āṣafiyah, No. 124). It was also lithographed in Lucknow in A.H. 1301 (see Lib. Hand-list of Printed books, No. 265).

Written in Naskh. Not dated; apparently 11th century A.H.

The present MS. is one of those presented to the library by Nawwāb Wilāyat 'Alī Khān of Patna City.

No. 1574.

fol. 78; lines 19; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Naskh. Dated A.H. 1287. The MS. is one of those presented to the Library by Khurshid Nawwāb of Patna City.

No. 1575.

foll. 222; lines 10; size 8×5 ; $5 \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Naskh. Not dated; apparently 12th century A.H.

This MS. is one of those presented to the Library by K̲h̲urshid Nawwâb of Patna City.

No. 1576.

foll. 81; lines 17; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1577.

foll. 26; lines 19; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الكَاشِمِيَّةُ عَلَى مَعَالِمِ الدِّينِ

AL ḤASHĪYATU 'ALĀ MA'ĀLIM
AD DĪN.

A gloss on the preceding work, compiled from notes made by the author on a copy of Ma'âlim, when studying that work.

By Ḥusain bin Rafi'addin Muḥammad حسين بن رفيع الدين محمد, commonly called K̲h̲alifat̲u Sultān خليفة سلطان, a Shī'a scholar of the 11th century A.H., who died in A.H. 1066=A.D. 1655; see Kashf al Ḥujub, fol. 52^a.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على محمد و آله الطيبين
 الطاهرين و بعد فيقول الحسين المدعو بخليفة سلطان ... اني
 قد كتبت في حين مطالعة كتاب معالم الدين بعض الكواشي ...
 فارادت جمعها اني *

For other copies of the work see Âṣafiyah, No. 44; Râmpûr, No. 49.

Written in Nasta'liq. Dated A.H. 1259.

No. 1578.

fol. 196; lines 15; size $6\frac{1}{2} \times 4$; $5\frac{1}{2} \times 3$.

الحاشية على معالم الدين

AL ḤĀSHĪYATU 'ALĀ MA'ĀLIM
AD DĪN.

In the Hand-list, No. 715, this was described as a gloss on a certain treatise on the principles of jurisprudence; but further examination of the MS. shows that the treatise in question is Ma'âlim ad Dīn (No. 1573 above) of which the first *Maqṣad* and seven *Maḥallab* of the second *Maqṣad* are dealt with in the present gloss. The scribe, in his colophon, which runs thus:—تمام شد هذه النسخة حاشية، شرواني, tells us that one Shirwānī is the author of the gloss; and this is confirmed if we compare the beginning with that of the gloss on Ma'âlim by Mirzâ Muḥammad bin Ḥasan ash Shirwānī, noticed in *Kaṣf al Ḥujub*, fol. 52^a. This Mirzâ Muḥammad مرزا محمد بن حسن الشرواني, who is commonly known as Mullâ Mirzâ, was a scholar of the 11th century A.H. (see Lib. Cat., vol. x, No. 614).

Beginning:—

قوله الفقه في اللغة الفهم الخ انما ابتدأ بتعريف الفقه دون اصول الفقه
كما هو المعروف في كتب الاصول الخ *

Only one other copy of the present gloss is known to us, viz., Râmpûr, No. 48.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1579.

foll. 55; lines 23; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الكاشفة على معالم الدين

AL HÂSHIYATU 'ALÂ MA'ÂLIM
AD DÎN.

A gloss on Ma'âlim ad Dîn, dealing with the second *Faṣl* of the first *Maqṣad* and the five *Maṭlab* of the second *Maqṣad* of that work. The author's name does not appear; but the scribe at the end says that the gloss is by Ṭabāṭabâ'i. *Kaṣḥf al Ḥuḍub*, fol. 52^a, mentions a gloss on Ma'âlim by sayyid 'Alî bin Muḥammad Ṭabāṭabâ'i سيد علي بن محمد طباطبائي, but does not give the beginning or description of its contents. In the absence of any evidence to the contrary, however, we may accept sayyid 'Alî Ṭabāṭabâ'i, who died in A.H. 1231=A.D. 1815 (see *Nuḡûm as Samâ'*, p. 304), as the author.

Beginning:—

قد جرت عادة الأصوليين بتعريف أصول الفقه بكلام معنييه ... وفي الاصطلاح هو العلم بالأحكام الشرعية العملية الفرعية عن أدلتها التفصيلية النخ *

We are not acquainted with any other copy of the work.

Written in Naskḥ. Not dated; apparently 13th century A.H.

No. 1580.

foll. 31; lines 9; size $7\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

زبدة الأصول

ZUBDAT AL UṢŪL.

A concise but useful work on the principles of jurisprudence, the subject of a number of commentaries, glosses, and annotations. The author, according to the commentaries Nos. 1581 and 1583 below, and according to *Kaṣḥf al Ḥuḍub*, Berlin, and Râmpûr, is Bahâ'addîn Muḥammad bin Ḥasan bin 'Abdaṣṣamad al Hârîṣî Al 'Âmulî بياض الدين محمد بن حسن بن عبد الصمد الحارثي العاملي (d. A.H.

1031=A.D. 1621; see Lib. Cat., vol. v, part i, No. 290); and Brock., vol. ii, p. 321, is incorrect in ascribing it to Ḥasan bin Zainaddin (d. A.H. 1011=A.D. 1602, see No. 1573 above).

Beginning:—

ابى اصل يتبنى عليه الخطب و اولى قول فصل ينتمى اليه
اولو الاباب الخ *

For other copies of the work see Râmpûr, No. 62; and Berlin, No. 4425, where the contents are fully described.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

Marginal notes, explaining the text, are found throughout the copy.

No. 1581.

fol. 218; lines 19; size $8\frac{1}{2} \times 6$; 6×4 .

غاية المأمول

GĀYAT AL MĀ'MŪL.

A commentary on Zubdat al Uṣūl (No. 1580 above), composed in A.H. 1027 during the life-time of the author of the text.

In the present MS. the commentator's name is given as follows:—
Jawwād bin Sa'd bin Jawwād جواد بن سعد بن جواد. In another copy (No. 1582 below), it is given as Muḥammad only; while in an autograph copy in the Râmpûr Library it is given as follows:—

Mullâ Muḥammad Jawwād bin Sa'd سعد بن جواد بن سعد. He is commonly called Al Jawwād al Kūzimī الجواد الكاظمي. He was a pupil of the author of the text to whom he refers as استاذنا (my master).

Beginning:—

نحمدك يا من وفقنا لسلوك طريق العمل بكتابه المبين
بعد فيقول العبد الفقير جواد ابن سعد ابن جواد المشتهر بالجواد
الكاظمي كذب زبدة الامول لشيخنا و استاذنا محمد
العملي الخ *

For other copies of the work see Āsafiyah, No. 114; and Râmpûr, No. 84, which is an autograph copy, dated A.H. 1027.

Written in fair Naskh. Dated A.H. 1200.

The MS. is one of those presented to the Library by Khurshid Nawwâb of Patna City.

No. 1582.

fol. 158; lines 26; size 8×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding commentary.

Written in good Naskh. Not dated; apparently 13th century A.H.

Scribe : ملا محمد بن حسين.

No. 1583.

fol. 154; lines 23; size 10×7 ; $8 \times 4\frac{1}{2}$.

شرح زبدة الاصول

SHARḤU ZUBDAT AL UṢŪL.

A valuable and detailed commentary on Zubdat al Uṣûl (No. 1580 above), dedicated to Nawwâb Abu'l Maṣṣūr Khân Bahâdur Ṣafdarjāng of Lucknow, who died in A.H. 1167=A.D. 1753; see Beale's Biographical Dictionary, p. 341.

By Ḥamdallâh bin Shakkallâh bin Shaikh Dâniyâl bin Pir Muḥammad Aṣ Ṣiddîqî محمد الله بن شکر الله بن شیخ دانیال بن پیر محمد الصدیقی, commonly called Faḍlallâh (فضل الله), the title given him by the Emperor of Delhi; and in the preface of the present work he gives his name as Faḍlallâh instead of Ḥamdallâh. He was a physician and a distinguished scholar of the 12th century A.H. He studied under several scholars; but he is specially known as a pupil of Mullâ Nizâmmaddîn As Sihâlâwî (d. A.H. 1161=A.D. 1747; see Lib. Cat., vol. x, No. 556). He was a recognised authority on logic and philosophy, on which subjects he wrote the following works:—(i) شرح تصدیقات سلم العلوم. (ii) حاشیه شمس بازغه. (iii) حاشیه صدر. Ḥamdallâh spent his whole life as Principal of a Madrasah, founded by him in Sandîla, his native place, near Lucknow. The Emperor of Delhi granted a Jagir, yielding a considerable income, for the upkeep of this institution; and among those educated there the

following are specially known to us: (i) Qâdî Aḥmad Sandilî, (ii) Aḥmad Husain of Lucknow, (iii) Bâballâh Khân Jawanpûrî, (iv) Maulavî Muḥammad A'ẓam, (v) Maulavî 'Abdallâh bin Zain Al 'Âbidin. Our author died in A.H. 1160 = A.D. 1747, and was buried near the tomb of Quṭbaddin Aushî; see Taḍkirat 'Ulamâ'î, Hind, p. 52.

Beginning:—

سبحان من مبدى مباني الاسلام بآياته الظاهرة و بعد فيقول
العبد الضعيف فصل الله بن شكر الله السنديلي ... ان الرسالة الموسومة
بزبدة الاصول للشيع بآ الدين العاملي ... الا ان المصنف اختصر
فيها غاية الاختصار ثم لما قصدت شكر ... نواب ابو المنصور
خان بجادر صفدر جنگ فخدمت حضرة العلية وهأنا
اشرع في شرح الكتاب ابعث اصل بيتني عليه الخطاب النج *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Dated A.H. 1219.

Scribe: سيد صفدر علي الموسوي.

The following note by the scribe at the end states that he transcribed the MS. for one Maulavî Sayyid Yâd 'Alî:—

تمت تمام شد نسخه شرح زبدة الاصول من تصنيف مولوي معنوي
حمد الله بيد مذهب العباد سيد صفدر علي الموسوي حسب
نرمایش مولوي صاحب مولوي سيد ياد علي زاد الله فضله في التارخ سيم
شهر صفر المظفر سنه ۱۲۱۹ *

No. 1584.

fol. 184; lines 20; size 9 × 6½; 7 × 4.

الفوائد المدنية

AL FAWÂ'ID AL MADANÎYAH.

A work (composed in Mecca in A.H. 1031, at the request of the author's pupils) on the Shî'â principles of jurisprudence, in which the author upholds the views of the Akhbârî'in and criticises those of the Uṣâlî'in school. The former school rejects the authority of

Ijtihâd (legislation) and of *Khaburu Ahâd* (tradition narrated by one person), while the latter school, like the Sunnî, considers them to be fundamental in the principles of jurisprudence. The author observes in the *Muqaddimah* that the progress of the Sunnî schools of theology and jurisprudence was due entirely to the influence exercised by their Kings, Governors, Nobles, and Judges. The following passage on fol. 16^a may be quoted in this connection, with special reference to Şalâhaddîn :—

اما العتائد فان السلطان صلاح الدين حمل الكافة على عقيدة الشيخ
ابي الحسن علي بن اسماعيل الاشعري فاستمر الحال على عقيدة
الاشعري بديار مصر و بلاد الشام و ارض الحجاز و اليمن حتى انه
صار هذا الاعتقاد بسائر هذه البلاد حيث من خالفه ضربت عنقه
و لم يكن في الدولة الايوبية بمصر ذكر مذهب ابي حنيفة و احمد بن
حنبل ثم اشتهر مذهب ابي حنيفة و احمد بن حنبل في اخرها
فلما كان سلطنة بيبرس ولى بالقاهرة و مصر اربع قضاة شافعي و مالكي
و حنفي و حنبلي فاستمر ذلك من سنة خمس و ستين و ستمائة حتي لم
يبق في مجموع امصار الاسلام مذهب يعرف من مذاهب اهل الاسلام
سوى هذه الاربعة *

Kashf al Hujub, fol. 108^b, tells us that our author was the first to mention these two schools of *Shi'â* jurists; but this is not correct since the *Akhbârî* school is mentioned as follows in *Al Milal*, which was composed in the 5th century A.H.:—

فصارت الامامية بعضها معتزلة ... و بعضها اخبارية *

Again, Hillî (*d.* A.H. 726=A.D. 1325), a distinguished *Shi'â* jurist of the 8th century A.H., in his work entitled *An Nihâyah* (No. 1567 above) refers to these two schools as follows:—

اما الامامية فالاخباريون منهم لم يعولوا في اصول و فروع على اخبار
الآحاد المروية عن الائمة عليهم السلام والا صوليون منهم كابي جعفر الطوسي
وانقوا علي الخبر الواحد النج *

In the 10th and 11th chapters of the present work, our author points out the mistakes committed by 'Ash'ari and by Mu'tazili, and

those committed by the ancient philosophers and by the philosophers of Islām. The work is divided into a detailed *Muqaddimah*, the following 12 *Faṣl*, and a *Khātimah* :—

- I. Foll. 53^b–79^a. الفصل الاول في ابطال التمسك بالاستنباطات
الظنية الخ *
- II. Foll. 79^b–81^a. الفصل الثاني في انحصار ... مائيس من
ضروريات الدين *
- III. Fol. 82^b. الفصل الثالث في اثبات تعذر المجتهد المطلق
- IV. Fol. 82^b. الفصل الرابع في ابطال القسم المذكور
- V. Fol. 82^b. الفصل الخامس في بيان كثير من المباح يحصل
الظن على مذهب العامة *
- VI. Foll. 83^b–94. الفصل السادس في سد ابواب التي فتحتها العامة
للاستنباطات الظنية *
- VII. Foll. 95–97^a. الفصل السابع في بيان من يجب رجوع الناس
اليه في القضاء والافتاء *
- VIII. Foll. 97^b–108. الفصل الثامن في جواب اسئلة المتجهة على
ما استفدناه الخ *
- IX. Foll. 109–117. الفصل التاسع في تصحيح احاديث كتبنا
بوجوه *
- X. Foll. 118–121. الفصل العاشر في اصطلاحات التي يعم بها
البلوى *
- XI. Foll. 122–149. الفصل الحادي عشر في بيان اغلاط المعتزلة
والاشاعرة ومن وافقهم *
- XII. Foll. 150–172. الفصل الثاني عشر في ذكر طرف من اغلاط
الفلاسفة وحكام الاسلام *

Author: Muḥammad Amīn bin Muḥammad Sharif al Astrābādī محمد امين بن محمد شريف الاسترآبادي, a well-known Shi'ā scholar of the 11th century A.H. He on fol. 10^a says that he studied Ḥadīṣ, in Maṣḥḥad, under Muḥammad Mūsawī (the author of *Madārik*, composed in A.H. 998) in A.H. 1007. Thereafter he visited Mecca, where from A.H. 1015 to 1020 he studied Ḥadīṣ, the biography of the traditionists and jurisprudence under Mirzā Muḥammad al Astrābādī (d. A.H. 1028=A.D. 1618; see Lib. Cat., vol. xii, No. 741). The date of his death is not given in *Kashf al Ḥuḣub*; but according

to Râmpûr, No. 88, he died in A.H. 1036=A.D. 1626. A refutation of the present work, entitled الشواهد, is noticed in India Office, No. 471; but Al Fawâ'id (the present work) is referred to as the work of an unknown author.

Beginning:—

اما بعد حمد الله باعث النبيين وناصب الاولياء المعصومين
والصلوة والسلام على سيد المرسلين اما بعد سميتها بالفوائد
المدنية في الرد على من قال بالاجتهاد والتقليد *

For other copies of the work see Âsafiyah, No. 40; Râmpûr, No. 88.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1585.

foll. 73; lines 15; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

هداية الابرار

HIDÂYAT AL ABRÂR.

A work on jurisprudence, dealing with Ijtihâd and with some other branches of the subject. In his *Muqaddimah* the author discusses Ijtihâd in the light of the views of the two rival schools, viz., Akhbârî'in and Uşûlî'in (cf. No. 1584 above). The work is divided into the following 8 *Bâb* and a *Khâtimah*:—

Foll. 4^b–26^a. *Bâb* I. الباب الاول في بيان طريق القدماء و
المتأخرين في معرفة صحة الاخبار وضعفها
وتعريض محل النزاع *

Foll. 26^b–33^a. *Bâb* II. الباب الثاني في علم الدراية *

Foll. 33^b–39^a. *Bâb* III. الباب الثالث في ان له سبحانه تعالى في
كل واقعة حكما معينا و عليه دليل
قطعي عند الائمة عليهم السلام *

Foll. 39^b–45^a. *Bâb* IV. الباب الرابع في كيفية عمل القدماء و
اصحاب الائمة عليهم السلام بالكتاب
والسنة والجمع بين الاخبار المختلفة *

Foll. 45^a–54. *Bâb* V. الباب الخامس في اصل حدوث الاجتهاد و
التقليد وما يتعلق بذلك من المباحث *

Foll. 55-56^a. *Bâb VI.*

الباب السادس في الاحتياط *

Foll. 56^b-71^a. *Bâb VII.* * الباب السابع في الكلام على علم الأصولFoll. 71^b-73. *Bâb VIII.* * الباب الثامن في نبذ من غفلات المتأخرين *

The *Khâtimah* contains certain moral exhortations addressed to scholars.

Author: Husain bin Khândâr Shihâbaddin bin Husain bin Muḥammad bin Husain Khândâr Ash Shâmi al Kurkî Al 'Âmulî حسين بن خاندان شهاب الدين بن حسين بن محمد بن حسين الخاندان الشامي الكركي العاملي, a famous Shi'â poet, well known in Arabic literature, and the author of several works. He died in A.H. 1076=A.D. 1665; see *Sulâfat al 'Aṣr*, fol. 183; *Khulâṣat al Aṣr*, vol. ii, pp. 90-94.

Beginning:—

الحمد لله الذي ابلن طريق الحق و بعد فيقول الفقير الى الله
الغني حسين بن شهاب الدين العاملي تألفت هذه الرسالة
وسميتها هداية ابرار الع *

We are not acquainted with any other copy of the work; but the author of *Kashf al Ḥujub*, fol. 158^b, says that he once saw an autograph copy of the work, dated A.H. 1073.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 1586.

fol. 160; lines 28; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الفصول المهمة في اصول الائمة

AL FUṢŪL AL MUHIMMAH FÎ UṢŪL AL A'IMMAH.

A work dealing with the principles of jurisprudence, and with certain other branches of Islamic learning and theology connected therewith.

Author: Muḥammad bin Ḥasan bin 'Alî bin Muḥammad bin Ḥasan al Ḥurr al 'Âmulî محمد بن حسن بن علي بن محمد بن الحسن العر العاملي, a Shi'â scholar of repute, who died in A.H. 1079=A.D. 1668; see *Khulâṣat al Aṣr*, vol. iii, p. 432; *Sulâfat al 'Aṣr*, fol. 184. He was also the author of *Jawâhir As Saniyah*, for which see *Lib. Cat.*, vol. v, part ii, No. 294.

Beginning:—

الحمد لله الذي عرفنا نبذة من الاصول الكلية اما بعد
فيقول محمد بن حسن بن علي بن محمد بن حسن الكحل
العاملي ويليق ان يسمى هذا الكتاب بكتاب الفصول المهمة في
اصول الائمة النخ *

We are not acquainted with any other copy of the work, but it is mentioned in *Kashf al Hujub*, fol. 107^a.

Written in beautiful Naskh within gold ruled borders. Dated A.H. 1184.

Scribe: غضنفر علي الملتاني.

No. 1587.

fol. 127; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

هداية المستر شدين

HIDÂYAT AL MUSTARSHIDÎN.

An autograph copy of a commentary on the four *Muqaddimah* of Al Ḥadâ'iq An Nâzirah of Yûsuf bin Aḥmad al Buhrânî (d. A.H. 1186=A.D. 1772). In the *Tamhîd* the author discusses at length the principles of jurisprudence according to the Uṣûlî'in school (see No. 1584 above).

Commentator: Muḥammad Taqî bin Husain bin 'Alî محمد تقی بن حسين بن علي, a Shî'â scholar of the 15th century A.H., who was certainly alive as late as A.H. 1269 (see colophon quoted below). He was a grandson of Sayyid Dildar 'Alî, the author of *Asâs al Uṣûl*, to whom he refers on fol. 24^a thus:—

شوهدان بعض النصاب قد كتب على هامش كتاب اسس الاصول
لجدي العلامة اعلى الله في دار الكرامه *

Beginning:—

الحمد لله ديان يوم الدين اما بعد فبدأ كتاب هداية
المستر شدين في شرح تبصرة المتعلمين ان شيخنا ذهب في
مقدمات كتابه الكدائق الناظرة و قد ادرت ان اورد هنالك فائدة
مهمة و امهد تمهيدا يكون لتلك المقدمات مقدمة النخ *

The present work was printed in Tabriz in A.H. 1283. For a printed copy see Handlist of printed books, No. 271.

The colophon runs thus:—

قد فرغ مؤلفه محمد تقي بن حسين بن علي عفي الله عنهم
... سنة تسع و ستين بعد الف و مائتين الهـ *

A note on the title-page, by Sayyid Şafdar Nawwâb of Patna City in whose possession the MS. was for some time, runs thus:—

هداية المسترشدين في شرح تبصرة المتعلمين مؤلفه سنة ١٢٦٩
مملوكه سيد صغدر نواب عظيم آبادي *

No. 1588.

fol. 231; lines 24; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الفصول الغروية في الاصول الفقهية

AL FUṢŪL AL ĠARAWÎYAH FÎ AL UṢŪL AL FIQHÎYAH.

A work on jurisprudence, divided into a *Muqaddimah*, six *Maqâlah*, and a *Khâtimah*. The author criticises Abu'l Qâsim (whom he refers to as one of his contemporaries بعض المعاصرين), the author of *Al Qawânin*, which was composed in A.H. 1205 and defended the views of the Akhbârî'in school.

Author: Muḥammad Ḥusain bin Muḥammad Raḥim محمد حسين بن محمد رحيم, a famous Shî'â scholar of the 13th century A.H.

Beginning:—

الحمد لله الذي ارشدنا الى معالم الشريعة ... و نور قلوبنا بزبدة من
لوامع تمهيد قواعد الدين و سميعة بالفصول الغروية في الاصول
الفقهية الهـ *

We are not acquainted with any other MS. copy; but the work was printed in Tih-rân in A.H. 1274.

Written in Nastâ'liq. Not dated; apparently 13th century A.H.

The MS. is one of those presented to the Library by Khurshid Nawwâb of Patna City.

No. 1589.

fol. 58; lines 12; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

احياء الاجتهاد

IHYÂ' AL IJTIHÂD.

A work on jurisprudence, in which the author states fully his reasons for rejecting the authority in jurisprudence of Taqlid Amwât, i.e., adherence to the views of Muftahid or religious leaders who are dead, and, as an adherent of the Uşûli'in school, criticises those Akhbâri'in writers and certain Uşûli'in writers of a later period and the Sunnî who accept their authority. Among the Uşûli'in writers, who agree with the Akhbâri'in school in this matter, the following are specially well-known :—

(i) Abu'l Qâsim, the author of *Al Qawânin*, composed in A.H. 1205.

(ii) Şadraddin al Qummî, the author of *Wâfiyah*.

The work is divided into a *Taqdimah*, *Takmilah*, *Tîbyân*, *Tad'îl*, *Tanbîh*, and *Khâtimah*.

Foll. 1-2; *Taqdimah*. Contains a brief account of the reason for the present composition.

Foll. 3-8; *Takmilah*. Contains an account of the views of the Akhbâri'in and Uşûli'in schools on the principles of jurisprudence.

Foll. 9-41; *Tîbyân*. Contains the ten leading principles of the Uşûli'in school, together with a refutation of the seven leading principles of the Akhbâri'in school.

Foll. 42-46. *Tad'îl*. Continuation of the above, with the author's own comments on the subject.

Foll. 47-55; *Tanbîh*. Contains criticisms directed against the Sunnî.

Author: Sayyid Muḥammad bin Sayyid Dildâr 'Alî سيد محمد علي بن سيد دلدار علي, a well-known Shī'a Muftahid of the 13th century A.H. He was the son of Sayyid Dildâr 'Alî, an Indian Shī'a Muftahid, who died in A.H. 1235=A.D. 1819; see Lib. Cat., vol. x, 633. The author refers on fol. 27^a to Asâs, one of his father's works, as follows :—

قال جناب والدي العلامة نور الله مرقدہ في الاساس *

Dr. Hidāyat Ḥusain, in Būhār Lib. Cat., vol. ii, No. 451/11, states incorrectly that our author died in A.H. 1235, the year in which his father died; but that he was alive in A.H. 1241 is evident from the date of composition of the present work (viz., A.H. 1241), as given in Kashf al Ḥujub, fol. 9^b.

Beginning:—

الحمد لله الذي هو حي لا يموت تقدمت قد اطل شؤمة
من الناس الكلام فى التعثير والتشنيع على نفاة تقليد الاموات و اكثر اكثرهم
الوقية فيهم لاسيما المنسويون الى الاخبارية فنقول ... ان
المسئلة من مطرح الانظار وقد اتفقت كلمة اكثر اصحابنا الصوليين
على المنع الخ *

We are not acquainted with any other copy of the work.

Written in Nastâ'liq.

The present copy was made during the life-time of the author, since the marginal notes are followed by the words منه مدظله العالى, a prayer for the long life of the author.

ZAIDÎ PRINCIPLES OF JURISPRUDENCE.

No. 1590.

foll. 31; lines 35; size 11×8; 9×7.

توضيح المسائل العقلية

TAUDÎḤ AL MASÂ'IL AL 'AQLÎYAH.

A work on the principles of jurisprudence, in which the author criticises the views of the four Sunnî schools of jurisprudence.

Author: 'Imâdaddîn Yahyâ bin Muḥammad bin Ḥasan bin Ḥumaid bin Mas'ûd al Muqrânî بن محمد بن حسن بن حماد الدين يحيى بن محمد بن محمد بن حماد بن مسعود المقراني

حميد بن مسعود المقراني, a famous Zaidi author. The date of his death is not known; but he was alive in A.H. 972, the date of composition of one of his works, viz., *Fath al Gaffâr*, as given in Br. Mus. Suppl., No. 426. For other works of his see Berlin, Nos. 4931, 4938-40, 4948, 10296.

Beginning:—

الحمد لله واهب العقول و جاعلها قبلة لانظار الفحول و بعد
فانما لما غطرت مسالك الانام وضعت دذة الذبذة الناطيفة الخ *

Only one other copy of the present work is known to us, viz., Berlin, No. 4947.

A note on the title-page, giving particulars of the title of the work and its author, runs thus:—

كتاب توجيہ المسائل العقلية و المذاهب الفقهية في اصول العدلية
..... تأليف القاضي اجل عماد الدين يحيى بن محمد حسن بن
حميد بن مسعود بن عبد الله المقراني الزيدى مذهباً *

Written in Naskh. Dated A.H. 961.

There are two notes (one at the beginning and the other, at the end), dated A.H. 963, written by a pupil of our author, viz., 'Alḥaddallāh bin Aḥmad bin Ṣāliḥ, and containing praise of the author and his work. Two folios at the beginning contain quotations from other works.

No. 1591.

fol. 260; lines 20; size $8\frac{1}{2} \times 6$; 6×4 .

الاحكام شرح اكمله الاحكام

AL AḤKĀM SHARḤU TAKMILAT AL AḤKĀM.

A commentary on the *Takmilah* of Maḥdi Lidinallāh Aḥmad bin Yaḥyā bin Murtaḍā, a famous Zaidi Imām and scholar of the 9th century A.H., who died in A.H. 840=A.D. 1436 (see Berlin, No. 2108).

Commentator: Badraddin Muḥammad bin 'Izzaddin Badr al-dīn, a scholar of the 11th century A.H., who refers in the present work to another commentary on the same text by

Aḥmad bin Yahyâ bin Hâbis, a scholar of the 11th century A.H. (see Berlin, No. 4927), speaking of him as a contemporary.

Beginning:—

الحمد لله الذي كمل احكام الشريعة وبعد فتني لما طاعت
شرح تكملة الاحكام ... للعالم ... اللوذعي شمس الملة والدين احمد بن
يحيى كثر الله من فوائده وسميته بالاحكام شرح تكملة الاحكام
النخ قال مولانا الامام شمس الدين احمد بن يحيى المعروف
بالمبدي كتاب تكملة الاحكام و التصفية من بواطن الانام النخ *

We are not acquainted with any other copy of the work.

Written in good Naskḥ. Not dated; apparently 12th century

A.H.

The title-page contains quotations from different works and sundry notes of persons to whom the MS. belonged at different times.

HANAFÎ JURISPRUDENCE.

No. 1592.

fol. 387; lines 23; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 5$.

شرح الجامع الكبير

SHARḤU AL JÂMI' AL KABÎR.

The present work is a commentary on Al Jâmi' Al Kabîr of Imâm Muḥammad (d. A.H. 189 = A.D. 804; see No. 1593 below) by Maḥmûd, as is evident from the fact that the opening passage, quoted below, is identical with that quoted in Hâf. Khal., vol. ii, p. 566, as his work. The following note of the scribe, at the beginning, to the effect that the present work is Al Jâmi' as Ṣaḡîr of Imâm Muḥammad (see No. 1593 below), is certainly incorrect:—

هذا كتاب الجامع الصغير في الفقه للامام محمد [بن] حسن
الشييباني صاحب ابي حنيفة رضى الله عنهما *

The full name of Maḥmūd, the commentator, runs thus:—
 Maḥmūd bin Aḥmad bin ‘Abdassaiyid bin ‘Uṣmān bin Naḍr bin
 ‘Abdalmalik al Bukhārī al Ḥaṣīrī عبد السيد بن عثمان بن نضر بن عبد الملك البخاري الحصري. He is commonly called
 Jamāladdīn جمال الدين, and was a distinguished Ḥanafī scholar
 of the 6th century A.H. He was born in A.H. 546. He visited
 several places, and studied under a large number of *Shāikh*s of
 whom he gives a complete list in one of his works. In *Ḥadīṣ*
 he is chiefly known as a pupil of Maṣṣūr Farāwī and Muaiyyid Ṭūsi,
 and in jurisprudence as a pupil of Qādikhān (see No. 1594 below).
 Jamāladdīn was appointed a professor of jurisprudence in the
 Madrasah Nūriyah of Damascus, and became a recognised author-
 ity on jurisprudence. Kings, nobles and scholars studied under
 him. King ‘Īsā (A.H. 615–624=A.D. 1218–1227), of the Ayyūbid
 dynasty, studied the present work and other works on jurisprudence
 under him. He composed a work on jurisprudence, entitled *Khairu*
Maṭlūb, for King Nāṣir Dā’ūd, who also studied under him. Besides
 the present work and three works noticed in Brock., vol. i, p. 380,
 he is also known as the author of the two following works:—
 (i) An enlargement of the present commentary in 8 volumes. (ii)
 A commentary on *Siyar al Kabir*. He died in A.H. 636=A.D. 1238.
 For his life and work see *Al Jawāhir al Muḍīyah*, vol. ii, fol. 59;
Tāj at Tarājim, fol. 48; *Ṭabaqāt* by ‘Alī Qārī, fol. 137; *Ḥadā’iq al-*
Ḥanafiyah, p. 251.

Beginning:—

الحمد لله شارح الأحكام يقول محمود بن أحمد بن
 عبد السيد الحصري و بالغت في الإيضاح بالظائر
 والشواهد *

We are not acquainted with any other copy of the present
 commentary; but the enlargement in 8 volumes, referred to above,
 is noticed in *Cairo*, vol. iii, p. 17.

Written in Naskh. Dated A.H. 1138.

Scribe: محمد عطار.

No. 1593.

foll. 154 ; lines 13 ; size $8\frac{1}{2} \times 6$; $5 \times 3\frac{1}{2}$.

الجامع الصغير

AL JÂMI' AS ŞAĠÎR.

A beautiful copy of a well-known work on the 1,532 points of jurisprudence of Imâm Abû Ḥanîfa (d. A.H. 150=A.D. 767), which were transmitted from Abû Ḥanîfa to the author through Imâm Abû Yûsuf (d. A.H. 182=A.D. 798), at whose request the present work was compiled. The present arrangement of the work, which originally consisted of 40 *Kitâb* subdivided by later jurists into several *Bâb*, was made by Abû Ṭâhir ad Dabbâs, a jurist of the 4th century A.H.; and the work, as so arranged, was transcribed by Aḥmad bin 'Abdallâh who studied it under Abû Ṭâhir in Baġdâd in A.H. 322, as we are told in a note at the beginning.

Author: Abû 'Abdallâh Muḥammad bin Ḥasan bin Aṣḥ Shaibânî ابو عبد الله محمد بن حسن الشيباني, commonly called Imâm Muḥammad (امام محمد), the second of the two chief exponents of the school of jurisprudence founded by Abû Ḥanîfa. He was born in Wâsiṭ, A.H. 132, and was brought up in Kûfa, where he studied under Abû Ḥanîfa and Abû Yûsuf, the first of the two great exponents referred to above. Imâm Muḥammad studied Ḥadîṣ under Imâm Mâlik (d. A.H. 179=A.D. 795), the founder of the Mâlikî school. Many scholars, both of the Ḥanafî and the Mâlikî schools, studied under our author. Imâm Shâfi'î (d. A.H. 204=A.D. 819), the founder of the Shâfi'î school, was his pupil; and Imâm Aḥmad bin Ḥanbal (d. A.H. 241=A.D. 855), the founder of the Ḥanbalî school, learnt jurisprudence from his works. He composed more than 600 works, of which eight are enumerated in Brock., vol. i, p. 171. He died in Rai in A.H. 189=A.D. 804; and Caliph Hârûn Rashîd (A.H. 170-193=A.D. 784-809), who was present at the time of his burial in Rai, said that he buried jurisprudence in his person. For our author's life and works see *Mir'ât al Janân*, fol. 109^b; *Tahdîb al Asmâ*, fol. 27^a; *Al Jawâhir al Muḍîyah*, vol. ii, fol. 7^b; *Ṭabaqât* by 'Alî Qâri, fol. 119^b; *Ṭabaqât al Ahnâf*, fol. 67^a; *Muġmal Faṣiḥî*, fol. 55^a; *Ḥadû'iq al Ḥanafîyah*, p. 126; *Flügel*, p. 283; *Goldziher*, vol. i, p. 36; Brock., vol. i, p. 171.

Beginning:—

الحمد لله رب العالمين و علموته على سيدنا محمد و آله و اصحابه
اجمعين و بعد فن محمد بن الحسن رحمه الله تعالى وضع كتابا في الفقه

وسمى الجامع الصغير و قد جمع فيه اربعين كتابا من كتب الفقه ولم
 يبوب الابواب لكل كتاب منها كما بوبت الكتب المبسوط ثم ان القاضي ابا
 طاهر الدباس بوبه ورتبه ليسهل على المتعلمين حفظه و دراسته ثم ان الفقيه
 احمد بن عبد الله بن محمود تلميذه كتبه عنه ببغداد في داره وقرأ عليه
 في شهر سنة اثنين و عشرين و ثلثمائة كتاب الصلوة باب ما ينقض الوضوء
 و ما لا ينقضه ... محمد عن يعقوب النخ *

For various commentaries on the present work see Hâj. Khal.,
 vol. ii, p. 554.

Two MS. copies of the work are noticed in Cairo, vol. iii, p. 32.

The work was printed in Bûlâq in A.H. 1302, and lithographed
 in Delhi in A.H. 1291. For a lithographed copy of the work see
 Āṣafiyaḥ, No. 1.

The contents of the work are fully described in two folios at the
 beginning.

Written in beautiful Naskh. Dated A.H. 783.

The first two folios of the work are written on a gilt ground.

The scribe's colophon runs thus:—

تم الكتاب الجامع الصغير تصنيف محمد بن حسن صاحب الامام
 الاعظم ابي حنيفة رضي الله عنه و ابوابه مرتبة بترتيب شيخ الامام ابي
 طاهر الدباسي ... بكتابة الفقير الحقير حسن بن يوسف النكيداري
 سنة ثلاث و سبعين و سبعمائة النخ *

Scribe: حسن بن يوسف النكيداري.

One Mullâ 'Alimullâh in A.H. 1249 came into possession of the
 present MS., cf. note on the title-page.

No. 1594.

foll. 223; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الجلد الثاني من شرح
الزيادات

AL JILD AŞ ŞÂNÎ MIN ŞHARĤ AZ ZIYÂDÂT.

An old copy of the second volume of a commentary on the Ziyâdât, of Imâm Muḥammad (see No. 1593 above). For a copy of the text see Cairo, vol. iii, p. 27.

By Fakhraddin al Ḥasan bin Maṣṣūr al Ūzjandi فخر الدين منصور الوزجندی, commonly called Qāḍikhān قاضیخان, a well-known jurist of the 6th century A.H., who was born in Ūzjand in Işfahân in A.H. 515. He studied under his grandfather, Maḥmūd bin ‘Abdal‘aziz, and others. Aḥmad bin Kamāl Pāshâ mentions him as one of the Muḥtadaḥīn (independent expounders of jurisprudence).

He died in A.H. 592 = A.D. 1195. See, for his life and works, Al Jawāḥir al Muḍīyah, vol. i, fol. 90^b; Ṭabaqât by ‘Alī Qâri, fol. 78^a; Ṭabaqât al Aḥnâf, fol. 216; Tâj at Ṭabaqât, vol. vi, fol. 174; Muḥmal Faṣīḥi, fol. 173^b; Ḥadâiq al Ḥanâfiyah, p. 231; Brock., vol. i, p. 376.

Beginning :—

کتاب الوكالة باب من الوكالة التي تبطل في الواحد وتجوز في
الجمع والبضاعة والنفقة بني الباب على ان الوكالة تكتمل الجهالة
اليسيرة الخ *

A complete copy of the present commentary is noticed in Cairo, vol. iii, p. 74.

Written in bold Naskh. Dated A.H. 640.

Scribe: ابوبکر بن خیر خان.

The scribe's colophon runs thus :—

تم الجزء الثاني من شرح الزيادات لقاضي خان كتبه العبد الضعيف
ابوبکر بن خیر خان سنة اربعين و ستمائة الخ *

The following note on the title-page tells us that one Muḥammad bin Anas in A.H. 799 was the owner of the MS. :— ملكه محمد بن
انس سنة ٧٩٩ .

No. 1595.

foll. 108; lines 19; size $8\frac{1}{2} \times 6$; 6×4 .

الأثر

AL ÂŞÂR.

A concise but useful work on jurisprudence, in which the author narrates directly the sayings of Abû Ḥanîfa on the 302 points of jurisprudence dealt with in the 302 *Bâb* of the work.

Author: Abû 'Abdallâh Muḥammad bin Ḥasan Aṣḥ Shāibânî أبو عبد الله محمد بن حسن الشيباني, who died in A.H. 189 = A.D. 804; see 1593 above.

Beginning:—

باب الوضوء عن محمد بن الحسن قال اخبرنا ابو حنيفة عن حماد عن ابراهيم عن الاسود بن يزيد عن عمر ابن الخطاب رضي الله عنه انه تروا فغسل يديه مثنى و تمضمض مثنى و استنشف مثنى قال محمد و هذا قول ابي حنيفة و به نأخذ *

For other copies of the work see Cairo, vol. iii, p. 2; Goldziher, vol. ii, p. 77.

Written in Naskh. Dated A.H. 1130.

At the end there is a short treatise, containing quotations from different works in praise of Abû Ḥanîfa and his success in a disputation with an atheist on the subject of the existence of God.

No. 1596.

foll. 168; lines 25; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الحجة الصغيرة

AL ḤUJJAT AŞ ŞAĠĪRAH.

A work dealing with various points of jurisprudence, each in a separate *Bâb*. In every case in which the jurists of Medina differ from the view enunciated by Imâm Abû Ḥanîfa, our author supports Abû Ḥanîfa, quoting the sayings of Imâm Muḥammad, which are based on Ḥadîṣ. Our author was clearly a pupil of Imâm Muḥam-

mad, as is evident from his frequent use of the words أخبرنا محمد (Muhammad informed us); and the similarity of the subject matter of the present work with that of a work having the same title mentioned by Hâj. Khal., vol. iii, p. 16 (where, however, the beginning is not quoted), suggests that it is the same work, its author being 'Isâ bin Abân عيسى بن أبان, a pupil of Imâm Muhammad. In the following colophon, dated A.H. 1166, the scribe states that the work is Al Hujjah, by Imâm Muhammad; but this is manifestly incorrect:—

تم الكتاب المسمى بالحجة من مصنفات امام الثالث امام محمد
في المدينة المنورة *

Beginning:—

باب اختلاف اهل الكوفة و اهل المدينة في الصلوة و المواقيت
..... قال ابو حنيفة رحمه الله تعالى ينبغي ان يسفر بالفجر
قال اهل المدينة ان يغسل يبا و قال محمد بن حسن قد جاء
في ذلك آثار مختلفة *

We are not acquainted with any other copy of the work.

Written in Naskh. Dated A.H. 1166.

No. 1597.

foll. 166 ; lines 33 ; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الشرح على ادب القاضي

ASH SHARHU 'ALÂ ADAB AL QÂDÎ.

A very useful commentary on Adab al Qâdî of Khassâf (d. A.H. 261=A.D. 874), a work on the duties of a Qâdî, composed at the request of the commentator's friends. For a copy of the text see Râmpûr, No. 9.

Commentator: Husâmaddîn Abû Muhammad 'Umar bin Ḥsam الدين ابو محمد عمر بن عبد العزيز الحنفى commonly called Aṣ Ṣadr ash Shāhid al Bukhārī البخاري, an eminent jurist of the 6th century A.H. He was born in Khurāsân in A.H. 483, and studied under his father and others. He left

Khurâsân for *Transoxiana* in *Bukhâra*, where he enjoyed the favour of the Sultân. When the Turks took Sultân Sanjar prisoner, he fell into their hands and was killed at Samargand in A.H. 536 = A.D. 1141. His body was taken from Samargand to *Bukhârâ*, where he was buried. For his life and works see *Al Jawâhir al Muḍiyah*, vol. 1, fol. 176^b; *Al Kâmil*, vol. xi, p. 57; *Tâj at Tarâjim*, fol. 34; *Tâj at Ṭabaqât*, vol. v, fol. 342; *Ḥadâ'iq al Ḥanafiyah*, p. 217; *Flügel*, p. 311; *Brock.*, vol. i, p. 374. The author of *Mujmal Faṣḥî* places his death in A.H. 534; but this is not supported by any other authority.

Beginning:—

الحمد لله رب العالمين ... قال الشيخ الامام الاجل حسام الدين ...
ما بعد فقد طلب مني بعض اصحابنا ان اذكر لك مسئلة عن مسائل كتاب
ادب القضاء الذي جمعه القاضي الامام ابو بكر محمد الخصاصي *

For other copies of the work see *Yeni.*, Nos. 356-57; *Köpr.*, Nos. 351-2; *Cairo*, vol. iii, p. 72, and *Āṣafiyah*, No. 156, where the author of the text is confused with the author of the commentary.

Written in good Naskh. Dated A.H. 980.

Scribe: احمد بن محمد بن عبد الدائم الشافعي.

No. 1598.

fol. 108; lines 15; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 3$.

التوضيح

AT TAUDÎḤ.

A commentary on a work, entitled *Muqaddimah*, by *Abu'l Laiṣ* as *Samarqandî*. We do not know with any certainty the date of his death (*cf.* *Lib. Cat.*, vol. xiii, No. 821); but we learn from the following passage in *Kaṣḥf al Asrâr*, fol. 157 (see *Hand-list*, No. 309), that *Abu'l Laiṣ* was alive in A.H. 404 = A.D. 1013:—

منهم ابوالليث نصر بن محمد بن ابراهيم السمرقندي الحنفى
..... روى عنه ابو الحسن علي بن محمد الخزاعي ببخارى سنة
اربع و اربعائة و قرأ عليه كتابه تذييه الغالين و اوضح سبيل المريدين *

For a copy of the Muqaddimah see Cairo, vol. iii, p. 134.

Commentator: Muṣṭafā bin Zakariyāh bin Aidağmish al Qaramānī مصطفى بن زكريا بن ايد غمش القراماني, a Hanafi scholar of repute. He was born in Qirāmān in A.H. 739, and studied under several renowned scholars. He was equally famous as a teacher and an author, and composed the following two works, in addition to the present commentary:—(i) Ad Ḍaw', a commentary on Miṣbāḥ, (ii) Irḥād ad Dirāyah, a commentary on Hidāyah. He died in A.H. 809=A.D. 1406; see Tāj at Ṭabaqāt, vol. ix, fol. 42; Brock., vol. i, p. 196.

Beginning:—

الحمد لله رب العالمين و الصلوة و السّلام و بعد فيقول
 مصطفى بن زكريا بن ايد غمش القراماني لما رأيت
 مختصر مقدمة الصلوة اردت ان اكتب شرحا و سميت
 التوضيح النج *

For other copies of the work see Berlin, No. 509; Paris, No. 11, 24; Cairo, vol. iii, p. 30; Rāmpūr, No. 286.

Written in Naskh. Not dated; apparently 9th century A.H.

A note on the title-page says that the MS. in A.H. 838 was in the possession of one Aḥmad al Malaṭī.

No. 1599.

fol. 95; lines 19; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding commentary.

Written in ordinary Naskh. Dated A.H. 1258.

Scribe: محمد شامي.

No. 1600.

foll. 172; lines 11; size 11×9; 7×5

مختصر القدوري

MUKHTAṢAR AL QUDŪRĪ.

A concise work on jurisprudence, commonly accepted as authoritative. Hāḡ. Khal., vol. v, p. 145, describes it as the most reliable work on the subject, thus:—وهو من متين معتبر متداول بين أئمة الأعيان; and adds that it has been the subject of many commentaries, glosses, and annotations.

Author: Abu'l Ḥasan Aḥmad bin Muḥammad al Qudūrī أبو الحسن أحمد بن محمد القدوري, a famous jurist and scholar of the 4th century A.H. He was born in Qudūr (a village near Bagdād) in A.H. 362, and studied under many scholars. He completed the study of jurisprudence under Muḥammad bin Yaḥyā al Jurjānī (d. A.H. 397=A.D. 1006), a distinguished jurist of his age. He had many pupils and wrote several works, of which three are enumerated in Brock., vol. i, p. 175. He died in A.H. 428=A.D. 1036. For his life and works see Mir'āt al Janān, fol. 251^b; Al Jawāhir al Muḍīyah, vol. i, fol. 125; Ṭabaqāt al Aḥnāf, fol. 310; Ṭabaqāt by 'Alī Qārī, fol. 97^b; Muḡmal Faṣīḥī, fol. 123^b; Ḥadā'iq al Ḥanafīyah, p. 189.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين قال الشيخ الامام

ابو الحسن احمد بن محمد البغدادي القدوري النخ *

For other copies of the work see Berlin, Nos. 4451-2; Goth., Nos. 994-5; Alger, Nos. 978-80; Br. Mus., No. 267; Āṣafīyah, Nos. 244, 424, 510.

The work was printed in Constantinople in A.H. 1291, and in Kasan in A.D. 1888. It was also lithographed in Delhi, in A.H. 1299.

Written in ordinary Naskḥ. Not dated; apparently 10th century A.H.

There are notes on the margins, quoted from different works.

No. 1601.

fol. 149; lines 19; size $8 \times 5\frac{1}{2}$; $8 \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in good Naskh. Dated A.H. 1054.

Scribe: رمضان بن سليمان الفجري.

At the end is a prayer, such as is usually recited after the complete reading of the Qur'ân, which begins thus:—

اللهم تقبل منا ختم القرآن *

The present MS. was purchased by one Ḥakīm Muḥiaddin in Mecca. His seal, dated A.H. 1221, is found on the title-page. Immediately above the seal is a note, which runs thus:—

در مکہ معظمہ زاد اللہ شرفا و تعظیما ابتیاع نموده شد *

No. 1602.

fol. 387; lines 25; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

الشرح على مختصر القدوري

ASH SHARḤU 'ALÂ MUKḤTAṢAR
AL QUDÛRÎ.

A commentary on Mukḥtaṣar al Qudûrî (No. 1600 above) composed at the request of contemporary scholars.

By Najmaddin Abu Ar Riġâ' Mukhtâr bin Maḥmûd bin Muḥammad az Zâhidî نجم الدين ابو الرجاء مختار بن محمود بن محمد الزاهدی, a famous Ḥanafî scholar of the 7th century A.H. He was born in A.H. 569, and studied under several scholars, in particular Muḥammad bin 'Abdal Karîm at Turkistânî. He worked as a professor in Bagdâd and other places, and acquired a considerable reputation as a scholar. He wrote several works, of which five are noticed in Brock., vol. i, p. 382. He died in A.H. 658 = A.D. 1259; see Al Jawâhir al Muḍiyah, vol. ii, fol. 161; Tabaqât al Ahnâf, fol. 310; Tabaqât by 'Alî Qârî, fol. 178^b; Tâj at Tabaqât, vol. viii, fol. 488; Ḥadâ'iq al Ḥanafiyah, p. 257.

Beginning:—

الحمد لله رب العالمين اما بعد فقد قال الشيخ الامام
 مختار بن محمود الزاهدي طلبوا الى شرح المختصر المنسوب
 الى الامام الاثمة ابي الحسن القدوري *

For two other copies of the work see Yeni., No. 469;
 Ayâşûfiyah 1262.

Written in Naskh. Not dated; apparently 10th century A.H.

The title-page contains a list of abbreviations used by the author
 in the present work.

No. 1603.

fol. 395; lines 35; size $11\frac{1}{2} \times 8$; 9×6 .

السراج الوهاج

AS SIRÂJ AL WAHHÂJ.

A detailed commentary on Mukhtasar al Qudûrî (No. 1600
 above), in two parts, bound in one volume.

fol. 1-224. Part I.

Beginning:—

الحمد لله رب العالمين ... هذا كتاب ألفته شرحا لمختصر القدوري
 موضحا لمشكلاته وسميته السراج الوهاج *

Two folios at the end of this part are blank; and one contains
 quotations from various works.

fol. 225-395. Part II.

Beginning:—

كتاب البيوع و انما عقب البيوع بالعبادات و اخر النكاح لان
 احتياج الناس الى البيع اعم من احتياجهم الى النكاح *

Commentator: Abû Bakr bin 'Alî bin Muḥammad al Ḥaddâdî
 al-'Abbâdî az Zabîdî al Yamânî العبادي العبادي اليماني
 ابو بكر بن علي بن محمد الحدادي العبادي اليماني, a Ḥanafî scholar of Yamân, who died in A.H. 800 =
 A.D. 1397; see No. 1652 below.

For other copies of the work see Alger, No. 982; Yeni., Nos. 462-5; Köpr., Nos. 590-94; Cairo, vol. iii, p. 63; Âsafiyah, Nos. 66-68.

Written in Naskh. Dated A.H. 1029.

Scribe: داؤد بن زين.

In the following colophon the scribe tells us that the present copy was transcribed from a MS., dated A.H. 811, which had been compared with an autograph copy:—

وكان الفراغ من نسخ سراج الوهاج ... من السنة التاسعة والعشرين
بعد الالف ... وذلك بخط الفقير الحقير داؤد بن الزين ... وذلك تاريخ الام
التي كتبت عنها هذه النسخة تاريخها سنة احدى عشر وثمانمائة وهي
كتبت وقولت على نسخة سيدى الفقيه رضى الدين ابى بكر بن علي
بن محمد العدادى *

A note at the end says that the MS. was at one time in the possession of a certain Muḥammad 'Umar.

No. 1604.

fol. 516; lines 22; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الجوهرة النيرة

AL JAWHARAT AN NAÎYERAH.

An abridgment of the preceding commentary by the same author, viz., Abû Bakr bin 'Alî bin Muḥammad al Haddâdî بن ابوبكر
علي بن محمد العدادى

Beginning:—

الحمد لله والحوّل ولاقوة الا بالله فهذا شرح لمختصر القدوري
الذي جمعته بالفاظ مختصرة وسميته الجوهرة النيرة الخ *

For other copies of the work see Berlin, No. 4453; Paris, No. 835; Yeni., No. 461; Âyâsûfiyah, Nos. 1264-9; Cairo, vol. iii, p. 37.
Written in beautiful Naskh. Dated A.H. 1101.

Scribe: محمد شاکر بن محمد شریف.

He was an Indian calligraphist, who in A.H. 1100 transcribed a copy of Iḥyâ' al 'Ulûm; see Lib. Cat., vol. xiii, No. 839.

The scribe, in the following note at the beginning, says that he

transcribed the present copy for one Raḥmatallāh:—
 كتاب الجوهرة شرح:—
 لمختصر القدوري للإمام العلامة الحبر البحر الفهامة الامام الحدادي رحمة الله
 تعالى كاتبه ذرة خاكسار محمد شاکر و مالکة رحمت الله سلمه
 الله تعالى *

No. 1605.

fol. 291; lines 21; size 8×6; 6½×4.

تحفة الفقهاء

TUḤFAT AL FUQAḤĀ'.

A work dealing with those points of jurisprudence omitted in *Mukhtaṣar al Qudūrī* (No. 1600 above), following the same arrangement as in that work. The author occasionally explains difficult points contained in the said *Mukhtaṣar*.

Author: 'Alāaddin Muḥammad bin Aḥmad as Samarqandī علاء الدين محمد بن احمد السمرقندى, a jurist of the 6th century A.H. He studied under Maimūn al Makḥūlī (d. A.H. 508=A.D. 1114) and some others. For his life and works see *Al Jawāhir al Muḍīyah*, vol. ii, fol. 162; *Ḥadā'iq al Ḥanafīyah*, p. 240. The date of his death is not known; but we know that he was alive in A.H. 540=A.D. 1145.

Beginning:—

الحمد لله حق حمده و الصلوة و السلام علي رسوله محمد اعلم
 ان المختصر المنسوب الى الشيخ ابي الحسن القدوري لما علمت رغبة
 الفقهاء في هذا الكتاب طلب منى بعضهم من الاخوان ... ان اذكروني
 بعض ما ترك المصنف من اقسام الدليل و اوضح المشكلات منه
 و سميته تحفة الفقهاء *

For other copies of the work see Yenī., No. 374; Cairo, vol. iii, p. 112.

For a commentary by Kāshānī (d. A.H. 587=A.D. 1191), a pupil of the author, see Berlin, No. 4478.

Written in Naskh. Dated A.H. 1179.

Scribe: سيد هدايت الله الحسيني.

No. 1606.

foll. 10; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2$.

الرسالة في بيان ماهية الصلوة

AR RISĀLAT FĪ BAYĀNĪ MĀHĪYAT
AŞ ŞALĀT.

The above is the title as given on the title-page; but Hāj. K̲hal̲., vol. iii, p. 416, notices the treatise under the title of Ar Risālat fī Aş Şalāt. The work is mainly concerned with one of the famous points of jurisprudence, viz., صلوة (prayer), but it also deals with certain other points. It is divided into the following two *Faṣl*:—

- (i) foll. 1-5^a. الفصل الاول في ماهية الصلوة
(ii) foll. 5^b-10. الفصل الثاني في ان الصلوة منقسمة الى ظاهرو
باطن *

Author: Abū 'Alī Ḥusain bin 'Abdallāh bin Sinā بن علي حسين، a celebrated philosopher and physician, who was a follower of the Ḥanafī school. In Europe he is known by the name of Avicenna. He died in A.H. 428=A.D. 1036; see Lib. Cat., vol. iv, No. 19.

Beginning:—

الحمد لله الذي خص الانسان بشرف الخطاب اما بعد لما
التمست ايها الاخ الشفيق ... ان اكتب رسالة في الصلوة و اشرح حقيقة
المتعلقة الى ظاهرها و ان ابين فيها وجوب اعداد الصلوة الخ *

We are not acquainted with any other copy of the work.

Written in Naskh. Not dated; apparently 10th century A.H.

No. 1607.

foll. 396; lines 25; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

الفتاوى الكبرى

AL FATĀWĀ AL KUBRĀ.

A very reliable work on jurisprudence, which was arranged in *Kitāb* and *Bāb* by Yūsuf bin Aḥmad al K̲h̲āṣī al K̲l̲wārazmī, a

pupil of the author; see Hâj. Khal., vol. iv, p. 367. Cf. also a note on the title-page.

Author: Husâmaddin Abû Muḥammad 'Umar bin 'Abdal'azîz al Ḥanafî حسام الدين ابو محمد عمر بن عبد العزيز الحنفى. He died in A.H. 536 = A.D. 1141 (see No. 1597 above).

Beginning:—

كتاب الطهارة ويشتمل على بابين كل باب على قسمين كل قسم على
ثلاثة فصول ... الباب الاول فيما يتنجس من المياه و مالا يتنجس الخ *

Three copies of the work are noticed in Yeni., Nos. 657-59.

Written in good Naskḥ. Not dated; apparently 9th century

A.H.

No. 1608.

fol. 290; lines 27; size $7\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الفتاوى الصغرى

AL FATÂWÂ AS ŞUĠRÂ.

An abridgment (by the author himself) of the preceding work; and, like that, arranged by Yûsuf bin Aḥmad, a pupil of the author.

Beginning:—

قال الشيخ الامام الجليل يوسف بن احمد بن ابي بكر
الخاصي الخوارزمي الخ *

Two other copies of the work are noticed in Yeni., Nos. 639-48.

Written in good Naskḥ. Not dated; apparently 8th century

A.H.

No. 1609.

fol. 120; lines 13; size $10\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

المنظومة في الخلافات

AL MANZÛMAT FÎ AL KHILÂFIYÂT.

A versified treatise, composed in A.H. 504, containing 2,066 couplets on points in which the Ḥanafî jurists differ from jurists of

the Mâliki, Shâfi'i, and Hanbali schools. According to the author of *Al Fawâ'id al Bahiyah*, it was the first versified treatise on jurisprudence. For several commentaries, glosses, and annotations see Hâj. Khal., vol. vi, p. 195.

Author: Najmaddin Abû Hafṣ 'Umar bin Muḥammad bin Aḥmad an Nasafi نجم الدين ابو حفص عمر بن محمد بن احمد النسفي, a famous Hanafi scholar, generally recognised as an authority in theology, jurisprudence, and philology. He was born in Nasaf in A.H. 460, and studied under a large number of Shaiḫs, a complete list of whom is given in his work, *Ta'dâd ash Shuyûkh*. In jurisprudence he is chiefly known to us as a pupil of Abu'l Yusr (d. A.H. 493=A.D. 1099), a distinguished jurist of the 5th century A.H. He was the author of more than 100 works. He died in A.H. 537=A.D. 1142. For his life and works see *Al Jawâhir al Muḍiyah*, vol. i, fol. 128; *Ṭabaqât al Aḥnâf*, fol. 254; *Ṭabaqât* by 'Alî Qâri, fol. 149; *Muḥmal Faṣḥî*, fol. 165; *Ḥadâ'iq al Hanafiyah*, p. 218.

Beginning:—

بسم الله رب كل عبد
والحمد لله ولى الحمد

For other copies of the work see Berlin, Nos. 4854-5; Br. Mus. Suppl., No. 320; Goth., No. 1105; Cairo, vol. iii, p. 13; Leid, No. 112.

Written in bold Naskḥ. Dated A.H. 854.

Scribe: حاجي مراد.

Marginal notes are throughout the copy.

A seal of Ibrâhîm 'Âdilshah (A.H. 941-965=A.D. 1535-1557) is found on the title-page.

A note on the title-page, which runs thus:— کتاب الفقه ... با ارزوي تمام قيمت مبلغ هفتاد و پنج روپيه در رام پور خريد كرده شد, tells us that the present MS. was purchased in Râmpûr for Rupees Seventy-five.

No. 1610.

fol. 352; lines 20; size 10×6; 8×4.

عون الدرايه

'AUN AD DIRÂYAH.

This is a commentary on *Manẓûmah*, the preceding work. In the Hand-list, No. 1063 (cf. also a note on the title-page), it was

incorrectly said to be Mukhtalaf ar Riwāyah, an independent work by the same author, since it opens with the same words as Mukhtalaf ar Riwāyah, which are quoted in Hāj. Khal., vol. v, p. 461, as follows:—

الحمد لله المتفرد بذاته المتقدس باسمائه وصفاته و الصلوة على
رسوله المريد بآياته قال الشيخ الامام علاء الدين ابو المحامد
محمد بن عبد الحميد السمرقندي و بعد فاني قصدت ان اذكر مسائل
مختلف الرواية الخ *

The above beginning, however, is followed by a verse and a commentary on the same, as below, which makes it clear that the work is a commentary on Manzūmah.

يكبر القوم مع الامام مقارنا في اول القيام
قال يكبر المقتدي مقارنا لتكبير الامام *

The verse quoted is the first verse of the Kitāb Aṣ Ṣalāt of Manzūmah (see No. 1609, fol. 2ⁿ); and the work ends with a commentary on the last verse of the last Kitāb. Hence the note on the title-page is incorrect; and it appears that, for some reason, the scribe has omitted the beginning which properly belongs to the commentary, and has substituted the beginning of Mukhtalaf ar Riwāyah.

Hāj. Khal., vol. vi, pp. 196–197, mentions two commentaries on Manzūmah by 'Alā'addīn, one entitled Ḥaṣr al Masā'il (the beginning of which is given thus:—الحمد لله المتعزز بذاته), and the other entitled Aun ad Dirāyah (beginning not quoted). In Br. Mus., No. 229, these are described as one and the same commentary; and as 'Alī Qāri and other biographers of 'Alā'addīn mention only one commentary of his on Manzūmah, it is evident that Hāj. Khal. was misled by the difference of titles.

The full name of 'Alā'addīn runs thus:—Abu'l Faṭḥ 'Alā'addīn Muḥammad bin 'Abdalḥamid bin Ḥasan bin Ḥusain bin Ḥamza أبو الفتح محمد بن عبد الحميد بن حسن بن حسين بن حمزة, commonly called 'Alā'addīn as Samarqandī السمرقندي علاء الدين, a Ḥanafī scholar of repute. He was born in A.H. 488 in Samarqand, where he studied under several renowned scholars. He is known to us as the author of the following works:—(i) The present commentary. (ii) Ta'liq in three volumes. (iii) Mukhtalaf ar Riwāyah. (iv) Al Hidāyat fi Al I'tiqād.

(v) A commentary on Qur'ān. 'Alā'addīn died in A.H. 552=A.D. 1157. For his life see *Al Jawāhir al Muḍīyah*, vol. ii, fol. 22^b; *Ṭabaqāt* by 'Alī Qāri, fol. 164; Cairo, vol. iii, p. 128. Brock., vol. i, p. 428.

For two other copies of the commentary see Br. Mus., 229; Yeni., No. 410.

Written in ordinary Nasta'liq. Not dated; apparently 12th century A.H.

No. 1611.

fol. 247; lines 25; size 11 × 6½; 9 × 4½.

الحقائق المنظومة

AL HAQĀ'IQ AL MANZŪMAH.

An old copy of a commentary on *Manzūmah* (No. 1609 above), composed at the request of the commentator's friends and pupils.

By Maḥmūd bin Muḥammad bin Dā'ūd al Lu'lu'ī al Bukhārī *داود بن محمد بن داود اللؤلؤي البخاري*, a well-known Ḥanafī scholar of the 7th century A.H. He was born in Bukhārā in A.H. 627, and studied different branches of Islamic learning under reputed professors of each subject. In jurisprudence, he is known to us as a pupil of Zarnūjī, who was a pupil of the author of *Hidāyah* (No. 1629 below). He is recognised as an authority in theology, philology, and jurisprudence. He was killed in the Civil War in Bukhārā in A.H. 671=A.D. 1272; see *Al Jawāhir al Muḍīyah*, vol. ii, fol. 62: *Tāj at Tarājm*, fol. 38; *Ḥadā'iq al Ḥanafiyah*, p. 260; Cairo, vol. iii, p. 41. The date of his death given by Brock., vol. i, p. 428, viz., A.H. 627, is incorrect.

Beginning:—

الحمد لله الأحد بذاته الواحد في صفاته و بعد فيقول محمود
بن محمد بن داود اللؤلؤي البخاري و سميت الحقائق
المنظومة الخ *

Two other copies of the work are noticed in Cairo, vol. iii, p. 41.

Written in Naskh. Dated A.H. 727.

Defective ink has spoilt the present copy.

The title-page contains quotations from various works.

A note at the end gives the date of the death of King Az zāhar al Barqūq, viz., A.H. 801. A seal bearing the inscription لسان السلطان is found at the beginning.

No. 1612.

foll. 228; lines 27; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5$

ملتهقى البحار

MULTAQÂ AL BIHÂR.

An old and valuable copy of a very useful commentary on *Manzûmah* (No. 1609 above), composed by the commentator for his son.

By *Muḥammad bin Maḥmûd bin Muḥammad As Sadîdî az Zauzanî* الزوزنى السديدي. Brock., vol. i, p. 428, mentions our author, but not the period to which he belonged; but it is evident that he was a scholar of the 7th century A.H. since the author of *Al Jawâhir al Muḍîyah* (d. A.H. 775) tells us that our author's father, *Maḥmûd*, was alive at the beginning of the 7th century A.H., and that our author's son, 'Abdal'azîz, who studied this commentary under him, flourished at the end of that century.

The present commentary is divided into two volumes.

Vol. I.

Beginning:—

و احمدة على بدائع كرمه قال مولانا و استاذنا ابوالمفاخر
محمد بن ابي القاسم محمود بن الزوزنى اني ذاكر في
هذه الصكيفة ما التمس مني اوسط اولادي الولد الاغر
عبد العزيز الخ *

Only one other copy of the present commentary is known to us viz., *Yenî*, No. 474.

The colophon runs thus:—

تم النصف من ملتقى البحار بحمد الله تعالى و يتلوه في النصف
باب مقالات الثاني على خلاف مذهب الامام الشيباني *

The following passage from *Al Jawâhir al Muḍîyah* containing a biographical account of the commentator, is quoted on a fly leaf:—

وهو محمد بن محمود بن محمد ابوالمفاخر السديدي الزوزني
تفقه على الامام محمود المروزي و تفقه عليه ولده عبد العزيز ملتقى البحار

شرح المنظومة وزوزن بلدة كبرى من هرات كذا في طبقات الحنفية
 لعبد القادر القرشي النخ *

No. 1613.

fol. 284; lines 23; size $11 \times 7\frac{1}{4}$; $7\frac{1}{4} \times 4$.

Vol. II.

Continuation of the preceding volume beginning thus:—

باب مقالات الامام الثاني على خلاف مذهب الامام الشيباني *

The colophon of the present volume runs thus:—

تم الكتاب المبارك وكتبه العبد الفقير الى الله تعالى محمد
 بن عبد الرحمن بن خضر بن العماد الحنفى القرشى و كان الفراغ
 من نسخه خمس و ثلاثين و ثمانمائة *

Both volumes are written in good Naskh. Dated A.H. 835.

Scribe: محمد بن عبد الرحمن بن خضر بن العماد الحنفى القرشى.

A note on the title-page says that the present MS. was transcribed for the Shihâbiyah Library of Cairo.

The title-page of each volume contains the signatures of the persons in whose possession the MS. was at different times.

No. 1614.

fol. 110; lines 19; size 10×7 ; $7 \times 4\frac{1}{2}$.

مجمع البحرين وملقى النيرين

MAJMA' AL BAHRAIN WA MULTAQÂ
 AN NAÏYARAIN.

An old copy of a work on jurisprudence, in which the author has collected the points dealt with in *Mukhtasar al Qudûri* (No. 1600 above) and those dealt with in *Manzûmah* (No. 1609 above), with certain additions of his own. The work was composed in A.H. 694. The arrangement of the work is the same as in *Mukhtasar al Qudûri*.

Author: Muẓaffaraddin Aḥmad bin 'Alī bin Ṣa'lab مظفر الدين ابن الساعاتي, commonly called Ibn as Sâ'â'tî. His father was a good astrologer and astronomer, employed in the service of the Caliph Mustansîrillâh. He was born in Baġdâd in A.H. 611, and completed his education under several renowned scholars of that place. Thereafter, our author devoted himself to a thorough study of jurisprudence, philology, and theology and gained a special reputation in these branches of learning. He was appointed professor in the Laṭâ'if-i Ḥanafiyah, a famous institution of jurisprudence in Baġdâd, where he worked for some years. The following works of the author are known to us:—(i) The present work. (ii) A commentary on the preceding work. (iii) Al Bad'î, a work on the principles of jurisprudence. (iv) Kitâb ar Raddi 'Alâ Failsûf al Yahûd, a work on theology. The precise date of his death is uncertain. The following authorities favour the date A.H. 694=A.D. 1294, viz., Mîr'ât al Janân, fol. 437; Hâj. K̲h̲al., vol. v, p. 382; Tâj at Ṭabaqât, vol. vii, part ii, fol. 748; Brock., vol. i, p. 382. Others say that he died in A.H. 696=A.D. 1296, viz., Al Jawâhir vol. i, fol. 34; Ṭabaqât al Aḥnâf, fol. 327; Ṭabaqât by 'Alī Qârî, fol. 149; Ḥadâ'iq al Ḥanafiyah, p. 265.

Beginning:—

الحمد لله جامع العلماء انجما للاهتداء الخ *

For other copies of the work see Berlin, Nos. 4569–70; Paris, Nos. 881–4; Goth., No. 1012; Cairo, vol. iii, p. 109; Âṣafiyah, No. 115; Râmpûr, No. 514. For several commentaries on the present work see Brock., vol. i, p. 382; and gloss by Fâtimah, the author's daughter, is noticed in Al Jawâhir al Muḍîyah.

Written in good Naskh. Dated A.H. 772.

Scribe: يوسف بن محمد.

The title-page contains quotations from various works on jurisprudence. Marginal notes explaining the text are found throughout the copy.

No. 1615.

fol. 218; lines 9; size $10 \times 7\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in bold Naskh. Dated A.H. 852. The MS. is annotated throughout.

A seal of one Sayyid Muḥammad Ḥusain is found at the end.

No. 1616.

foll. 379; lines 29; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 6$.

كتاب الخلاصه

KITĀB AL KHULĀṢAH.

The above is the title as given by the author in the preface (see below); but in India Office, No. 205, and Būhār Lib. Cat., vol. ii, No. 154, the work is noticed under the title of *Khulāṣat al Fatāwā*. It is an abridgment of the author's two large works on jurisprudence, viz., *Khizānat-al Wāqī'āt* and *Niṣāb al Fāqih*. Hāj. Khal., vol. iii, p. 165, notes its special merit as follows:—وهو كتاب مشهور ومعتمد. Again, the author of *Al Fawā'id Bahiyah*, p. 37, refers to the excellent merit of the work thus:—وهو كتاب معتبر عند العلماء ومعتمد عند الفقهاء. At the beginning of each section is given an analytical title of contents.

Author: Iftikhāraddīn Ṭāhir bin Aḥmad bin 'Abdarrashīd al Bukhārī افتخار الدين طاهر بن احمد بن عبد الرشيد البخاري, the greatest jurist of his age. He was born in Bukhārā in A.H. 473, and studied under his father and many others. He died in A.H. 542=A.D. 1147. For his life and works see *Al Jawāhir al Muḍiyah*, vol. ii, fol. 30; *Tāj at Tarājim*, fol. 8^b; *Ṭabaqāt al Aḥnāf*, fol. 227; *Ṭabaqāt* by 'Alī Qārī, fol. 127; *Tāj at Ṭabaqāt*, vol. vi, fol. 409; *Ḥadā'iq al Ḥanafiyah*, p. 221; *Al Fawā'id al Bahiyah*, p. 37; Brock., vol. i, p. 374.

Beginning:—

الحمد لله خالق الارواح و الاجسام قال الشيخ الامام الاجل
مفتى الشرق والغرب طاهر بن احمد بن عبد الرشيد البخاري *

This, it may be noted, differs from the beginning of the copy in the India Office, No. 205. Contents of the works are enumerated in four folios at the beginning.

For other copies of the work see India Office, No. 205; Yenī., No. 610; Būhār Lib. Cat., vol. ii, No. 154; Rāmpūr, No. 141; Aṣṣafiyyah, No. 4.

The work was lithographed in Lucknow.

Written in ordinary Naskh. Dated A.H. 971.

The scribe's colophon runs thus:—

تحريرا في اواسط شهر شوال المكرم سنة احدى و سبعين
و تسعمائة اله *

No. 1617.

foll. 250 ; lines 45 ; size 10 × 6½ ; 6 × 5½.

الجلد الاول من خزائن الاكمل

AL JILD AL AWWAL MIN
K̲H̲IZÂNAT AL AKMAL.

The first volume of an old copy of a very reliable work on jurisprudence, in which several early authorities are referred to, as enumerated by the scribe in his colophon quoted below. The work consisted of six volumes, but the Library only possesses a copy of the first.

Considerable research has been necessary to establish the identity of the author of this work. Two reliable biographers of the Ḥanafī school, viz., the author of *Al Jawâhir al Muḍīyah* and the author of *Tâj at Tarâjim*, in the passages quoted below, say that Yûsuf bin 'Alī bin Muḥammad al Jurjānī is the author of *K̲h̲izānat al Akmal*, a work in six volumes:—

يوسف بن علي بن محمد الجرجاني ابو عبد الله تفقه على ابي
الحسن الكرخي كان عالما بفقه مذهب ابي حنيفة و من
تصانيفه خزانة الاكمل *

(See *Al Jawâhir al Muḍīyah*, vol. ii, fol. 93.)

يوسف بن علي بن محمد الجرجاني ابو عبد الله صاحب خزنة
الاکمل في الفقه في ستة مجلدات تفقه على ابي الحسن الكرخي *

(See *Tâj at Tarâjim*, fol. 50^a.)

It is impossible for us to accept these statements, however, since the above-mentioned Yûsuf bin 'Alī was a scholar of the 4th century A.H. (cf. the reference to his having studied under Abu'l-Ḥasan *K̲h̲arkhī*, who died in A.H. 340 ; see *Al Jawâhir al Muḍīyah*, vol. i, fol. 93) ; whereas we know from the preface of the present work that the author began its composition in A.H. 522, and accordingly was a scholar of the 6th century A.H. With a view apparently to reconciling this discrepancy, Ḥâj. *K̲h̲al.*, vol. iii, p. 134, says that Yûsuf bin 'Alī bin Muḥammad al Jurjānī was a scholar of the 6th century ; and he is followed by Brock., vol. ii, p.

373, and the authors of other catalogues. A clue to the authorship is afforded by the title of the work, viz., *Khizānat al Akmal* (treasure of Akmal), indicating that the author was some one named Akmal or commonly known as Akmal. Keeping this in view, we have been able to throw the following new light on the authorship of the present work:—

(i) The author of *Al Jawāhir al Muḍīyah*, vol. i, fol. 163^a, mentions one Chief Justice 'Ali bin Abi Ṭālib al Ḥusain bin Muḥammad az Zaini, who was commonly known as Akmal, and died in A.H. 543=A.D. 1148, thus:—

على بن ابي طالب الحسين بن محمد الزيني قاضي القضاة
عرف بالاكمل مات سنة ثلث و اربعين و خمسمائة *

He does not, however, include the present work in the list of his compositions.

(ii) The author of *Dastūr al I'lām*, in the following passage (fol. 46^a), says that 'Ali bin Abi Ṭālib al Ḥusain bin Muḥammad az Zaini is the author of *Khizānat al Akmal*, a work on Hanafi jurisprudence:—

عاحب خزانة الاكمل في فقه الحنفية علي ابن ابي طالب
الحسين بن محمد الزيني *

Taking these two statements together, in the light of the title of the work and the date of its composition, we may safely conclude that the author of the work is 'Ali bin Abi Ṭālib al Ḥusain bin Muḥammad az Zaini محمد الزيني علي ابن ابي طالب, who died in A.H. 543=A.D. 1148.

Beginning:—

الحمد لله الذي تفرد بالقدم و البقاء و بعد وفقك الله لما رأيت
كتب مشائخنا بعين الانصاف استخرت الله في شروعه
..... و كانت البداية يوم الاصحى سنة اثنين
و عشرين و خمسمائة كتاب الصلوة *

For other copies of the work see Cairo, vol. iii, p. 41; Yenī., Nos. 413-15; Rāmpūr, No. 171.

The present volume ends thus:—

تم كتاب العتاق و يتلوه كتاب الايمان *

Written in bold Naskḥ. Dated A.H. 712.

Scribe : محمد بن محمد حصر الأربلي.

The colophon of the scribe runs thus :—

التصنيفات التي اشتملت عليها خزانة الاكمل هذا عددها كافي
جامعين كبير و صغير زيادات مجرد بن زياد منتقى شرح الكرخي شرح
الطحاوي عيون المسائل مختلف الفقه ادب القائي حيل الخصاف
اجناس الناطقي وروغته و فتاويه فتاوي البقالي فتاوي الفقيه فتاوي صاعد
احكام القرآن للرازي نوادر هشام نوادر ابن سماعيل وقف هلال فرغ يوم
الخميس عشر المحرم سنة اثني عشر و سبعمائة كتبه محمد
بن محمد بن حصر الأربلي الصوفي *

No. 1618.

fol. 745; lines 25; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

وسيط المحيط

WASÎT AL MUḤÎT.

A rough note on the title-page tells us that the present work is Al Muḥîṭ; but it is clearly the first of two abridgments of Muḥîṭ Sarakhsî, known as Wasîṭ Al Muḥîṭ, since the following passage on fol. 745 is identical with that quoted from the chapter المتشابه of Wasîṭ al Muḥîṭ in Tabaqât al Ahnâf (Hand-list, No. 2452), fol. 265 :—

قال محمد رحمه الله تعالى لو جاء رجل ائى قوم يقتسمون الميراث
فقال لا تعجلوا بالقسمة فان لى امرأة غائبة فان كانت حية ورثت شي ولم
عارث انا و ان كانت ميتة ورثت انا اله *

Al Muḥîṭ is the title of two separate works on Ḥanafi jurisprudence by different authors, although in Al Jawâhir al Muḍiyah they are taken as one and the same work; see note on the title-page of MS. No. 1619 below. These two works are as follows :—

(i) Al Muḥîṭ of Sarakhsî (d. A.H. 544=A.D. 1149). The first abridgment of this work is entitled Wasîṭ al Muḥîṭ (the present work);

and the second abridgment is entitled *Wajiz al Muhiṭ* (for a copy of which see No. 1619 below). Both are by Sarakhsi himself.

(ii) *Al Muhiṭ* of Burhānaddin (*d.* A.H. 616=A.D. 1219). This work was also abridged by the author himself in three volumes under the title of *Dakhirat al Fatāwā*, for a copy of which see Nos. 1675-77 below.

The present volume of *Wasiṭ al Muhiṭ* contains the following 27 *kitāb* of the work:—

I. Foll. 1-23.	كتاب الشركة
II. Foll. 24-67.	كتاب المضاربة
III. Foll. 68-95.	كتاب المزارعة
IV. Foll. 96-106.	كتاب الشرب
V. Foll. 107-109.	كتاب الاشربة
VI. Foll. 110-138.	كتاب الشفعة
VII. Foll. 139-152.	كتاب القسمة
VIII. Foll. 153-185.	كتاب الاجارات
IX. Foll. 186-212.	كتاب ادب القاضي
X. Foll. 213-296 ^a .	كتاب الشهادات
XI. Foll. 296 ^b -272.	كتاب التزكية
XII. Foll. 273-307.	كتاب الدعوى
XIII. Foll. 308-333.	كتاب دعوى النسب
XIV. Foll. 334-393.	كتاب الاقوال
XV. Foll. 394-415.	كتاب الصلح
XVI. Foll. 416-444.	كتاب الوكالة
XVII. Foll. 445-471.	كتاب الكفالة
XVIII. Foll. 472-477.	كتاب الحوالة
XIX. Foll. 478-522.	كتاب الرهن
XX. Foll. 523-535.	كتاب القصاص
XXI. Foll. 536-573.	كتاب الديات
XXII. Foll. 574-586.	كتاب الحدود
XXIII. Foll. 587-596.	كتاب السرقة
XXIV. Foll. 597-609.	كتاب الاكراه
XXV. Foll. 610-622.	كتاب الوعايا
XXVI. Foll. 623-724.	كتاب العتاق
XXVII. Foll. 725-745.	كتاب الفرائض

The full name of the author runs thus:—Muḥammad bin Muḥammad as Sarakhsī محمد بن محمد بن محمد بن سارکسی, commonly called Rāḍiaddin رضى الدين. He was a distinguished Ḥanafī jurist of the 6th century A.H., and studied under Aṣ Ṣadr aṣṣh Shāhid, who died in A.H. 536=A.D. 1141; see No. 1597 above. He worked for some time as a professor of jurisprudence in a Madrasah of Ḥalab. Thereafter he was appointed professor of jurisprudence in the famous institution of Damascus known as Nūriyah. He died in A.H. 544=A.D. 1149. For his life see Al Jawābir al Muḍiyah, vol. ii, fol. 47; Ṭabaqāt al Ahnāf, Hand-list, No. 2452, fol. 261; Ṭabaqāt by 'Alī Qārī, fol. 171; Dastūr al 'Ilām, fol. 141; Ḥadā'iq al Ḥanafiyah, p. 222; Brock., vol. i, p. 374.

Beginning (with the chapter كتاب الشركه) thus:—

كتاب الشركه يحتاج الى معرفه جواز الشركه و تفسيرها لغة و شريعة
و ركبتها و شرط جوازها و حكمها شريعة الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 12th century

A.H.

No. 1619.

fol. 293; lines 25; size $11\frac{1}{2} \times 8\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجزو الثاني من وجيز المحيط

AL JUZ AṢ ṢÂNĪ MIN WAJĪZ AL MUḤĪṬ.

The second volume of Wajīz al Muḥiṭ of Rāḍiaddin as Sarakhsī (d. A.H. 544=A.D. 1149), mentioned in the last notice. The present volume contains the following 39 *kitāb* of the work:—

- | | |
|---|----------------------|
| I. Foll. 1-38. | كتاب الايمان |
| II. Foll. 39-41. | كتاب النذور |
| III. Foll. 42-45 ^a . | كتاب الكفارات |
| IV. Foll. 45 ^b -55 ^a . | كتاب الاستحسان |
| V. Foll. 55 ^b -58 ^a . | كتاب التحري |
| VI. Foll. 58 ^b -61 ^a . | كتاب اللقيط و اللقطة |
| VII. Foll. 61 ^b -62 ^a . | كتاب الأبق و المفقود |
| VIII. Foll. 62 ^b -68. | كتاب العارية |

IX. Foll. 69-76.	كتاب الجبة
X. Foll. 77-87.	كتاب الوقف
XI. Foll. 88-92.	كتاب الصيد
XII. Foll. 93-98 ^a .	كتاب الاضحية
XIII. Foll. 98 ^b -104.	كتاب الشركة
XIV. Foll. 105-113 ^a .	كتاب المضاربة
XV. Foll. 113 ^b -120 ^a .	كتاب المزارعة
XVI. Foll. 120 ^b -124 ^a .	كتاب الشرب
XVII. Foll. 124 ^b -125 ^a .	كتاب الاشربة
XVIII. Foll. 125 ^b -136 ^a .	كتاب الشفعة
XIX. Foll. 136 ^b -141.	كتاب القسمة
XX. Foll. 142-161.	كتاب الاجارة
XXI. Foll. 162-171.	كتاب ادب القاضي
XXII. Foll. 172-179 ^a .	كتاب الشهادات
XXIII. Foll. 179 ^b -180.	كتاب العدالة و التركية
XXIV. Foll. 181-183.	كتاب الاستخلاف
XXV. Foll. 184-187 ^a .	كتاب الحيل
XXVI. Foll. 187 ^b -198 ^a .	كتاب الدعوى
XXVII. Foll. 198 ^b -205.	كتاب الاقرار
XXVIII. Foll. 206-208.	كتاب تصرفات المريض
XXIX. Foll. 209-214.	كتاب الصلح
XXX. Foll. 215-222.	كتاب الوكالة
XXXI. Foll. 223-230.	كتاب الكفالة
XXXII. Fol. 231.	كتاب الحوالة
XXXIII. Foll. 232-240.	كتاب الرهن
XXXIV. Foll. 241-249 ^a .	كتاب المأذون
XXXV. Foll. 249 ^b -267.	كتاب القصاص
XXXVI. Foll. 268-272.	كتاب الحدود
XXXVII. Foll. 273-278.	كتاب السرقة
XXXVIII. Foll. 279-286.	كتاب الغصب
XXXIX. Foll. 287-292.	كتاب الرصايا

Beginning:—

كتاب الايمان باب معرفه اليمين اصله قول النبي صلى الله عليه وسلم
من حلف على يمين و رأى غيرها فليات بالذي هو خير ثم لم يكفر عن
يمينه و قوله من حلف ان يطيع الله فليعطه و من حلف ان يعصى الله
فلا يعصيه الخ *

The present volume ends abruptly (with the chapter باب الرومية
و لو اوصى بثلاث ماله للمساكين للوصى ان يعترف كله : thus (للفقراء و المساكين
الى مسكين).

It is clear from the following notes on the title-page that the
present copy of the work consisted of three volumes, of which we
possess the second volume only. One of these notes says that
Muḥammad bin Muḥammad 'Abdal'azîm was presented by his father
in A.H. 1035 with the present volume as well as a preceding
volume:—

الحمد لله سبحانه صار هذا المجلد و الذي قبله من كتب العبد
الفقير محمد ابي الفضل بالبدة من والده الاعز محمد عبد العظيم المكي
الحنفي سنة ١٠٣٥ *

Another note, which runs as follows:— ثم صار
هذا المجلد و الذي بعده و به تمام الكتاب في ملك الفقير عبد الله ابن محمد
الذي tells us that the present volume and a succeeding (concluding)
volume came into the possession of 'Abdallâh, son of Muḥammad
Makki, who died in A.H. 1074=A.D. 1663.

The title-page also contains a quotation from Ṭabaqât Kafawî,
dealing with the life of the author, which begins as follows:—

من ترجمة المصنف الشيخ الامام محمد بن محمد الملقب
بـ رضي الدين ابن الامام برهان الاسلام السرخسي اخذ العلم
من صدر الشهيد حسام الدين و كان وفاته سنة اربع و اربعين
و خمسة *

On fol. 1^b the above-mentioned Muḥammad bin Muḥammad
'Abdal'azîm quotes a note of his father, made on the margin of a
copy of Ṭabaqât Kafawî, drawing attention to the distinction
between the Muḥiṭ of Sarakhsî and the Muḥiṭ of Burhânî, and criti-
cising the author of Al Jawâhir al Muḍiyah, who took these to be

one and the same work (see No. 1618 above). This note runs as follows:—

رأيت بخط الوالد العزيز علي هامش نسخة له من طبقات الشيخ
محمود بن سليمان الكفوي في ترجمة الشيخ الامام السرخسي مصنف
هذا الكتاب ماعرته:—

الحمد لله سبحانه يقول كاتب الاحرف محمد المكي عبد العظيم قد
احطت خبرا بجميع ما قاله عبد القادر في الجواهر في عدة مواضع
من طبقاته و كتبت على اكثرها فظهر لى ظهورا بيانا انه لم يفرق بين
صاحبى المحيطين لعل ظنه انهما واحد و ان لا محيط الا للرضوي فخط في
كتابه فى عدة مواضع بما لا يسع ابراده هذا و اعلم ان الصواب الذي لا محيد
عنه ان البرهاني محيط كبير للامام برهان الدين محمود بن الامام تاج الدين
احمد بن عبد العزيز البخاري و تاج الدين هذا هو اخ الصدر الشهيد حسام
الدين عمر بن عبد العزيز و يبتهم بيت كبير ببخاري يعرفون ببني مازة ...
و عبد العزيز ابو تاج الدين هو الصدر الكبير و يعرف ببرهان الائمة و بالصدر
الماضي و ببرهان الدين الكبير و هو تلميذ شمس الائمة السرخسي و اما
المحيط الرضوي فهو المنسوب الامام رضي الدين محمد بن محمد السرخسي
تلميذ صدر الشهيد و هو عندي بفضل الله تعالى في اربع مجلدات
ضخام جدا و له الوسيط و الوجيز و اما البرهاني فهو اكبر من الرضوي و قفت
عليه ايضا من كتب المرحوم عبد الكريم القطبي مفتي مكة
المكرمة و هو الذي جعله صاحب التاتارخانية اصلاها و هو الذي
توهم عبد القادر صاحب الجواهر المضية و غيره انه المحيط الكبير الذي
لا وجود له في ديارنا و انه من تصنيف الرضي هذا آخر ما
رأيت بخطه العزيز دامت افادته *

The MS. is written in bold Naskh. Not dated; apparently
9th century A.H. Two seals of Mufti Taqiaddin, dated A.H. 1195, are
found on the title-page.

No. 1620.

foll. 322; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

مفاتيح الجنان

MAFÂTÎḤ AL JANÂN.

A famous commentary on *Shir'at al Islâm* of Imâmzâdah (d. A.H. 573=A.D. 1177; see Brock., vol. i, p. 375). For a copy of the text, see Râmpûr, No. 311. The present commentary was one of the favourite books of Sultân Bâyezid of the Ottoman dynasty (A.H. 886-918=A.D. 1481-1512); see *Shaqâ'iq*, p. 51. Our copy is defective at the end.

Commentator: Ya'qûb bin Sayyid 'Ali *يعقوب بن سيد علي*, a famous Ḥanafî scholar of the 10th century A.H., who worked as a professor of jurisprudence in Madrasahs of Brusa, Adrianople and Constantinople. An Arabic translation by him of a famous Persian work, viz., the *Gulistân* of Sa'dî, is noticed in Rieu, *Persian Cat.*, p. 606.

Beginning:—

حمدا لمن على عبادة نعمة الاسلام وبعد فيقول

العبد الضعيف يعقوب بن سيد علي عفى الله عذبا *

The text is included in the commentary, and is distinguished by a red line drawn over it.

For other copies of the present commentary see Berlin, Nos. 1374-75; Paris, Nos. 1248-9; India Office. No. 209; Br. Mus. Suppl., No. 178; Alger., Nos. 575-6; Yeni.. No. 711; Râmpûr, Nos. 561-62.

Written in Naskh. Dated A.H. 1264.

Marginal notes are not frequent.

No. 1621.

fol. 358; lines 19; size 10×7; 8×4.

اسرار الاحكام

ASRÂR AL AḤKÂM.

A commentary on *Shir'at al Islâm* of Imâmzâdah, mentioned in the last notice.

By Muḥammad Ya'qûb al Banbânî يعقوب البنباني, a scholar of the 11th century A.H.; see Lib. Cat., vol. v, part ii, No. 474.

Beginning:—

الحمد لله الذي رفع اعلام شرعة الاسلام و بعد فيقول العبد
لضعيف محمد يعقوب البنباني *

The colophon runs thus:—

و منه اتمام شرح الكتاب المسمى باسرار الاحكام *

The text included in the present commentary is distinguished by a red line drawn over it.

The contents of the work are described on the title-page.

Only one other copy of the commentary is known to us, viz., Râmpûr, No. 16.

Scribe : محمد قاسم ساماني .

Written in Nasta'liq. Dated A.H. 1081.

No. 1622.

fol. 176; lines 17; size 10×7; 6½×5.

سياسة الدنيا والدين

SIYÂSAT AD DUNYÂ WA AD DÎN.

A unique and beautiful copy of work expounding the religious principles of the Ḥanafî school and the political principles based thereon, composed specially for the use of Kings, Governors and Amirs. The materials are taken principally from *Siyar al Kabir* of Imâm Muḥammad (see No. 1593 above) but also from certain other works.

The following note on the title-page, written on a gilt ground, tells us that the present copy was transcribed for the Library of

Sâlâr (d. A.H. 701=A.D. 1301; see *Ad Durar al Kâminah*, vol. i, fol. 458^a), the famous Governor of the reign of King Nâsiraddîn Muḥammad of the Bahr Mamluk dynasty (see Lane-Poole, p. 81):—

كتاب سياسة الدنيا و الدين برسم خزانة المقر العالي المولوي الاميري
الاجلي الكبير العالمي العادلي المجاهدي المرابطي السيفي سلا
الملكى الناصري اعز الله انصاره وضاعف اقتداره *

Neither work nor author is mentioned in any catalogue; but the latter belongs to the 6th century A.H. since, in the following passage on fol. 112^a, he quotes one of his *Shaikhs*, viz., Abu'l Ḥasan 'Alī al Balakhī, who died in A.H. 548=A.D. 1153:—

اخبونا الشيخ الامام الزاهد برهان الدين البلخي ... من الشيخ
الامام ركن الاسلام بكر بن محمد بن علي الزرنجوري قال حدثنا الشيخ
الامام ابو محمد عبد العزيز بن احمد الكلواني قال حدثنا الشيخ الكافز
..... قال سمعت انس بن مالك قال فغضب الكجاج بن
يوسف و قال لولا كتاب امير المؤمنين لفعلت *

Again, on fol. 112^b, he refers to a Ḥadīṣ transmitted to him by the above-mentioned *Shaikh* in Damascus in A.H. 529, as follows:—

روى الشيخ الامام الزاهد برهان الدين ابوالحسن علي بن حسن
البلخي رحمه الله تعالى سنة تسع و عشرين و خمسمائة بدمشق عن الشيخ
الامام رزين بن معاوية بمكة حرسها الله تعالى *

The author, in the preface, tells us that he composed the present work for one Amīr *Shihâbaddīn*. This is most probably *Shihâbaddīn Maḥmūd* (A.H. 529–533=A.D. 1134–1138), a king of the *Atâbeg* dynasty of Damascus who was known as Amīr *Shihâbaddīn*.

The work is divided into the following 27 *Bâb* and five *kitâb*:—

- I. Foll. 2–6. باب الاعتقاد الصحيح و الايمان الصريح
- II. Foll. 7–10. باب من يصلح للامامة و من لا يصلح
- III. Foll. 11–13. باب ما يجب من طاعة اولى الامر وما لا يجب *

- IV. Foll. 14-19^a. باب فضل الجناد والرباط والغزو والحرس
في سبيل الله تعالى *
- V. Foll. 19^b-20^a. باب الامارة من يصلح ومن لا يصلح لنا
- VI. Foll. 20^b-23^a. باب البيعة وكيفيتها وبيان الاستخلاف
- VII. Foll. 23^b-24^a. باب وصايا يومى بنا الجيوش والسرايا و
الاصل في هذا الباب *
- VIII. Foll. 24^b-27^a. باب ما يقطع من الاشجار ومن لا يقتل من
الكفار وما يصنع بالكراع *
- IX. Fol. 27^a. باب الوقت الذي يخرج فيه المسافر وما يكره
من ذلك *
- X. Foll. 27^b-29^a. باب خيراعداد الرفاق والسرايا والطلائع و
الجيوش *
- XI. Foll. 29^b-30^a. باب الرايات والالونة واختلاف الرانما
- XII. Foll. 30^b-32^a. باب العلامة يعرف بها المسلم وشعاره في
الحرب ولبس العمائم *
- XIII. Foll. 32^b-34^a. باب الخيل وشبايعها وصفاتها و البركة في
اي لون منها وبيان الاحكام المتعلقة بها *
- XIV. Foll. 34^b-36^a. باب السباق على الخيل وغير ذلك
- XV. Foll. 36^b-39. باب كيفية القتال وصف الصفوف و تعبئة
الجيوش وجواز المبارزة وحمل الرؤس
وما يكره من ذلك وما لا يكره *
- XVI. Foll. 40-43^a. باب الفئتين يقتتلان احدهما مسلمة والاخرى
كافرة او كلتاها مسلمتان الحج *
- XVII. Foll. 43^b-48. باب تذليل الجيوش والسرايا والامراء
- XVIII. Foll. 49-50. باب السرية يتبعها سرية ما يشاركوهم من
الغنيمة وما لا يشاركونهم *
- XIX. Foll. 51-53^a. باب لبس الحرير واستعمال الذهب والفضة
في الحرب وما يجوز منه وما لايجوز *
- XX. Foll. 53^b-57. ابواب الامان باب ما يجوز امانه و من لا
يجوز *
- XXI. Foll. 58-59^a. باب النزول على الحكم
- XXII. Foll. 59^b-62. باب احكام السرايا المختلفة في الامان

XXIII. Foll. 63-66^a. باب الغنائم وقسمتها و ما للامام ان يصنعه فيها *

XXIV. Foll. 66^b-67. باب من يرضخ له من الغنيمة ومن لا يرضخ له قبل القسمة او بعدها *

XXV. Foll. 68-69. باب مسائل متفرقة

XXVI. Foll. 70-74. باب ما يوخذ به اهل الذمة من الجزية

XXVII. Foll. 75-78. باب قتال اهل البغي

Foll. 79-89^a. كتاب الطهارة. This *kitáb* is sub-divided into the following two *Báb* :—

I. Foll. 79-85^a. باب حكم المياه و العذران و الأبار و كيفية الرضوء و الغسل *

II. Foll. 85^b-89^a. باب الطهارة عند العذر كالتييم و المسح على الجبار و مسح الخف وغير ذلك *

Foll. 89^b-111. كتاب الصلوة. This *kitáb* is sub-divided into the following four *Báb* :—

I. Foll. 89^b-98. باب الترغيب في الصلوة و كيفيتها

II. Foll. 99-103^a. باب الصلوة ذوات الخطب يشتمل على الججع و الاعياد *

III. Foll. 103^b-108. باب الصلوة ذوى الادعية يشتمل على ثلثة فصول *

IV. Foll. 109-111. باب الصلوة و ما يذكر عند لقاء العدو من الدعوات و ما يذكر في اليوم و الليلة و سائر الاوقات وغير ذلك *

Foll. 112-133. كتاب الزكوة و الصرم. This *kitáb* is followed by three supplementary *Báb*, as under :—

I. Foll. 134-142. باب مناسك الحج

II. Foll. 143-152^a. باب جواز البكاء على الموتى و اباحة مداواة الجرحى و كراهية نقل القتلى و تحريم القضيبي و الدف و الغناء و الشاهد *

III. Foll. 152^b-155^a. باب اكل الحلال و ترك الحرام و فضيلة الاكتساب *

Foll. 155^b-167. كتاب الصيد و الذبائح. This *kitāb* is sub-divided into the following four *Bāb* :—

- I. Foll. 155^b-157^a. باب كيفية الاصطياد
- II. Foll. 157^b-159^a. باب من يحل صيده ومن لا يحل
- III. Foll. 159^b-161^a. باب ما لا يحل اكله من الحيوان
- IV. Foll. 161^b-167^a. باب ما يحل به الاصطياد من الجوارح والآلات

The work ends with the following two supplementary *Bāb* :—

- I. Foll. 167^b-170. باب ما يجري على السنة العوام فيخرجون
به من دائرة الاسلام *
- II. Foll. 171-176. باب بيان احكام المرتدين و ذرايعهم و اموالهم

Beginning :—

الحمد لله ذى النعم المتظاهرة و القسم المتوافرة و بعد فان الله جل
ثناؤه و لقد خصه الله تعالى الامير الاجل الكبير العالم العامل الكافي
الكامل المجاهد المرباط الغازي ... ملجأ اهل الايمان شهاب الدين
على ان يوفقني بتأليف كتاب يصلح لحضرته ليعمل بمقتضاه في سياسته ...
... و سميته سياسة الدنيا و الدين المنسوب الى الامير العادل شهاب الدين *

Written in bold Naskh. Not dated, but it was written in or before A.H. 701, since it was transcribed for the Library of Salār referred to above, who died in A.H. 701.

No. 1623.

fol. 549 ; lines 31 ; size 9 × 6 ; 7 × 3.

فتاوى قاضى خان

FATĀWĀ QĀDĪKHĀN.

A beautiful copy of a well-known and authoritative work on jurisprudence. Of over 100 works enumerated by the author of *Tāj at Tarājim*, he places this first. The author dictated the present work to one of his pupils in A.H. 578 ; see the beginning, quoted below.

Author: Fakhraddin al Ḥasan bin Manṣūr al 'Uẓjandī نضر الدين

القاضيخان), commonly called Qâdikhân, الحسن بن منصور الازجندی. He died in A.H. 592=A.D. 1195; see No. 1594 above.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين
افتتح باملاء هذا الكتاب القاضي الامام الاجل ابو المحاسن الحسن
بن منصور بن محمود الازجندی سنة ثمان و سبعين و خمسمائة *

The contents of the work are given in three folios at the beginning.

For other copies of the work see Berlin, No. 4813; Goth., No. 909; India Office, No. 210; Cairo, vol. iii, p. 91.

The work was printed in four volumes in Calcutta in A.D. 1835.

Written in good Naskh, within gold-ruled borders; with a frontispiece. Not dated; apparently 9th century A.H.

The following note on the fly leaf, tells us that in A.H. 1080 one Khidr, a Mufti of Medina, purchased the MS. and bequeathed it for the use of his son, Nûh:—

اشتريته بثلاثين عرشا و هبته لابنى نوح و انا الفقير الخضر المفتى
بمدینه سنة ١٠٨٠ *

No. 1624.

fol. 203; lines 27; size $9\frac{1}{2} \times 7$; $7\frac{1}{2} \times 5$.

The Same.

The first volume of the preceding work. It corresponds with foll. 1-193 of the previous copy.

Written in good Naskh. Not dated; apparently 9th century A.H.

No. 1625.

fol. 183; lines 25; size $10\frac{1}{2} \times 8$; $9 \times 4\frac{1}{2}$.

The Same.

An incomplete copy of the preceding work from كتاب إلى البيروني. It corresponds with foll. 194-320 of No. 1623 above.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 1626.

fol. 240; lines 25; size $10\frac{1}{2} \times 8$; 9×5 .

The Same.

Another incomplete copy of the preceding work. It corresponds with fol. 354-547 of No. 1623 above.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 1627.

fol. 160; lines 33; size 10×7 ; $8 \times 4\frac{1}{2}$.

الحاوي القدسي

AL ḤĀWĪ AL QUDSĪ.

A very useful work on jurisprudence, divided into three *Qism*.

The first two deal with those fundamental principles of theology and jurisprudence with which, in the author's opinion, all students of jurisprudence should be acquainted. The third *Qism* deals with 1040 important points of jurisprudence. The work was composed in Jerusalem, which the author visited in A.H. 590. The author, in the colophon quoted below, tells us that his materials are taken from the following works:—

(i) *I'tiqād* by Ṭaḥāwī. (ii) *Tamhīd* of Nasafī. (iii) *Ishārāt* of Māturīdī. (iv) *Taqwīm*. (v) *Uṣūl* of Bustī. (vi) *Al Jām'ī aṣ Ṣaḡīr* (see No. 1593 above). (vii) *Mukhtaṣar al Qudūrī* (see No. 1600 above). (viii) Ṭaḥāwī. (ix) *Irshād*. (x) *Mujaz al Farḡānī*. (xi) *'Uyūn al Fatāwā*. (xii) *Zallat al Qārī*. (xiii) *Alfāz al Kufr*. (xiv) *Al Ḥiyāl*. (xv) *Al Farā'id*. (xvi) *Ḥairat al Fuqahā'*.

Author: Aḥmad bin Muḥammad bin Sa'īd al Ġaznawī أحمد بن محمد بن سعيد الغزنوي, a Ḥanafī scholar of the 6th century A.H., who was born at Ġazna in A.H. 523. He studied several branches of Islamic learning, but is specially known for his merits in theology and jurisprudence. Three of his works are noticed in Brock., vol. i, p. 378; and, in addition, the following three works are enumerated in *Tāj at Ṭabaqāt*:—(i) *Ar Raḍāh*. (ii) *Ikhtilāfāt al 'Ulūm*. (iii) *Raḍat al Mutakallimīn*. He died in A.H. 593 = A.D. 1196. For his life see *Al Jawāhir al Muḍiyah*, vol. i, fol. 125; *Tāj at Ṭabaqāt*, vol. vi, part II, fol. 175; Brock., vol. i, p. 378.

Beginning :—

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله *

The colophon runs thus :—

و قد حوى بحمد الله تبارك و تعالى ك اعتقاد
الطحاوى و تمهيد النسفى و اشارات مانرىدى و تقويم الدلوسى و اصول
البستى و في الفروع ك لجامع الصغير و مختصر القدورى و الطحاوى و
الارشاد و موجز الفرغانى و عيون الفتاوى و زلة القارى و الفظ الكفر و
الفرائض و حيرة الفقهاء *

Only one other copy of the work is known to us, viz., Cairo, vol. iii, p. 40.

Written in good Naskh. Dated A.H. 994.

Scribe : عبد الرحيم بن عبد الباسط بن احمد السلمونى

A complete index of the work is contained in three folios at the beginning.

The title of the work is written on a gilt ground, in bold and beautiful Naskh.

No. 1628.

fol. 175; lines 34; size 11 × 8; 8½ × 6.

الضياء المعنوى

AD DIYÂ' AL MA'NAWÎ.

A famous commentary on Muqaddimah of Ġaznawî (d. A.H. 593=A.D. 1196; see No. 1627 above). For a copy of the text see Cairo, vol. iii, p. 135.

By Muḥammad bin Aḥmad Ad Diyâ' al Qurashî بن احمد بن محمد بن البقاء, commonly called Abû al Baqâ' الضياء القرشى of the 9th century A.H., who died in A.H. 854=A.D. 1450 (see Hâj. Khal., vol. vi, p. 95; Cairo, vol. iii, p. 78).

Beginning :—

الحمد لله الذي رزقنا الهداية في البدايه الخ *

The copy is incomplete at the end.

For other copies of the work see Yeni., No. 470; Paris, No. 606/5; Cairo, vol. iii, p. 78.

Written in Magrabi character. Not dated; apparently 9th century A.H.

A note on the title-page tells us that the MS. was bequeathed in A.H. 1060 by Jâfar Âga Ibn Yûsuf for the use of students.

No. 1629.

fol. 432; lines 7; size $6\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الهداية

AL HIDÂYAH.

The second of the two commentaries composed by the author of the text on Bidâyat al Muhtadî, in two volumes.

Vol. I.

Beginning:—

الحمد لله الذي اعلى معالم العلم و اعلامه فصرفت عن

العناية الى شرح آخر موسوم بالبداية الخ *

Bidâyat al Muhtadî (for a copy of which see Cairo, vol. iii, p. 16) is a work on jurisprudence, in which the materials are taken from Al Jâmi' as Şagîr (No. 1593 above) and Mukhtaşar al Qudûrî (No. 1600 above). The first of the two commentaries composed by the author of the text, entitled Kifâyat al Muntahî, is based on Riwâyah (narration) and is in 80 volumes. The second (the present) commentary was composed during the years A.H. 573–586, and is a critical work based on Dirâyah (critical investigation). Since the date of its composition the present commentary has always been regarded as an independent standard work on the subject, and a number of scholars produced commentaries on the same, see Hâj. Kbal., vol. vi, p. 479. Hûsâmaddîn, who died in A.H. 666, was the first to compose an annotation on the work. An English translation by C. Hamilton was published in London, A.D. 1791, and this translation, edited for the second time by S. G. Grady, London, 1870.

Author: Burhânaddîn 'Alî bin Abî Bakr bin 'Abdaljalîl al Fargânî ar Rashtî الفرغانى الجليل بن عبد البكر بن علي بن ابي بكر بن عبد الجليل الفرغانى الراشتى, a distinguished jurist of the 6th century A.H. He was born in A.H. 501, and studied the Qur'ânic branches, Ḥadîş, Jurisprudence

and Philology under the eminent professors whom he mentions in his work entitled *Al Mashikhat*. The following works of the author are known to us:—(i) *Bidāyat al Muḥtadī*. (ii) *Kifāyat al Muntahī*. (iii) *Hidāyah* (the present work). (iv) *Al Mashikhat*. (v) *Mukhtārāt an Nawāzil*. (vi) *At Tajnis*. (vii) *Kitābu Al Manāsik fi Al Ḥajj*. (viii) *Kitābu Nashr al Maḍhab*. (ix) *Kitāb al Farā'id*. He died in A.H. 593=A.D. 1196. For his life and works see *Al Jawābir al Muḍiyah*, vol. i, fol. 173; *Ṭabaqāt al Ahnāf*, fol. 270; *Tāj at Ṭabaqāt*, vol. vi, part ii, fol. 1167; *Ḥadā'iq al Ilanāfiyah*, p. 233; *Brock.*, vol. i, p. 378; *Iktifā' al Qunū'*, p. 143.

For other copies of the present commentary see Berlin, Nos. 4488-9; Wien, No. 1799; Leid., No. 18; Munich, Nos. 268-7; Paris, Nos. 842-44; Br. Mus., Nos. 196-98; India Office, Nos. 211-17; Alger., Nos. 985-86; Cairo, vol. iii, p. 196.

The present work has been frequently printed and lithographed.

Written in good Naskh. Not dated; apparently 9th century A.H. Marginal annotations are throughout the copy.

No. 1630.

fol. 473 : lines 7 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

Vol. II.

Continuation of the preceding volume, defective at the end. Both volumes are written by the same scribe. Seals of Maulavi Aḥmadallāh of Ṣādiqpur, Patna City, dated A.H. 1287, are found at the beginning and at the end.

Muḥammad Bakhsh, the father of the founder of the Library, tells us in the following autograph note in Arabic that he purchased the present copy of *Hidāyah* at an English auction in A.H. 1283:—

المالك لكل هو الله في الحقيقة و بالمجاز انتقل من عواري الزمن
الى ملك اقل العبد محمد بخش خان بالبيع الصحيح السلطاني اعني
بذاك نيلا لا انجريزيه في التاريخ الحد عشر من الرجب المرجب سنة
الف بعد المائتين و ثلثة و ثمانين من هجرة النبوة صلعم *

No. 1631.

fol. 275; lines 21; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work, in two volumes.

Vol. I.

Beginning and ending like No. 1629 above.

No. 1632.

fol. 285; lines 21; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

Vol. II.

Continuation of the preceding volume.

Both volumes are written in good Naskh. Dated A.H. 1099.

Scribe : شاه محمد تاشكندی .

Frequent marginal annotations are found in both the volumes.

No. 1633.

fol. 385; lines 19; size $11\frac{1}{2} \times 8$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the second volume of the preceding work.

Written in fair Naskh. Not dated; apparently 10th century

A.H.

Muḥammad Bakhsh, the father of the founder of the Library, in the following autograph note says that he purchased the present MS. in Patna in A.H. 1283, and bequeathed it for the use of his second son, Muhammad Isma'īl :—

المالك لكل هو الله في الحقيقة وبالمجاز انتقل من عواري الزمان
الى ملك اقل العبد محمد بخش خان بالشراء الصحيح في بلدة عظيم
آباد في التاريخ من الرجب المرجب سنة ١٢٨٣ هجري
ملعم و وهبت لمحمد اسمعيل خان *

No. 1634.

foll. 352; lines 27; size 11×7; 7½×4.

النهيه

AN NIHÂYAH.

A commentary on Hidâyah (Nos. 1629–30), beginning (without preface) thus:—

كان شيخني الكبير البارع التحرير استاذ علماء الخائفين مغفر الحجاج
والحرمين مولانا حافظ الدين محمد بن محمد بن نصر البخاري *

A note on the title-page, which runs thus:—*صغناقي شرح هدايه*, says that the present work is a commentary on Hidâyah by Şağnâqî. In the opening words quoted above, and elsewhere in the commentary, the author refers to Hâfîzaddîn al Bukhârî (d. A.H. 693=A.D. 1293) as one of his *Shaikhs*; and in *Al Jawâhir al Muḍîyah*, vol. i, fol. 93^b, we are told that Şağnâqî, in his commentary on Hidâyah, known as *An Nihâyah*, refers to Hâfîzaddîn as one of his *Shaikhs*. We have every reason, therefore, to accept the statement contained in the note on the title-page. Hâj. Khal., vol. vi, p. 480, notices a work entitled *Nihâyah* by Şağnâqî, composed in A.H. 700, and quotes the following as the beginning:—الحمد لله الذي اعلى معالم العلم Our copy is incomplete at the end, as well as at the beginning, and ends with a portion of the chapter *كتاب الحج*.

The full name of Şağnâqî runs thus:—Ḥusain bin 'Alî bin Al Ḥajjâj Aş Şağnâqî *الصغناقي الحجاج*, commonly called Ḥusâmaddîn, a distinguished Ḥanafî scholar of the 8th century A.H. He studied under several scholars; but Hâfîzaddîn al Bukhârî, mentioned above, and Fakhraddîn Muḥammad bin Ilyâs al Mayamurgî (see No. 1491 above) are specially mentioned by his biographers as scholars who granted him a sanad for teaching Hidâyah and other works of jurisprudence. The following works of Şağnâqî are known to us:—(i) شرح التمهيد للمكحولى (ii) الموصول شرح المفصل (iii) الكافي شرح اصول البردوي (iv) شرح الهدايه, the present work. The date commonly accepted as the date of his death is A.H. 710=A.D. 1310; see *Ṭabaqât* by 'Alî Qârî, fol. 97^b; Hâj. Khal., vol. vi, p. 480; Brock., vol. i, p. 376. We cannot accept this date, however, since the author of *Al Jawâhir al Muḍîyah* (see vol. i, fol. 98^b), a reliable biographer of the Ḥanafî scholars and an author of the 8th century

A.H., tells us that Şaġnâqî granted an Iġâza to Nâşiraddîn Muġammad, the chief justice of Ĥalab, in A.H. 711. The passage referred to runs thus:—

و اجتمع بقائى القضاة ناصر الدين محمد و قال الصغفاني
كتبت له نسخة من شرحه ثم اجزت له ان يروينا ويروي جميع
مؤلفاتي و قال كان هذا في غرة شهر الله المعظم رجب سنة احدى
عشرة و سبعمائة *

For other copies of the present commentary see Cairo, vol. iii, p. 148; India Office, No. 218.

Written in fair Naskĥ. Not dated, apparently 9th century A.H.

A seal, dated 1157, of one Jamâladdîn Uşmânî is found on the title-page.

No. 1635.

foll. 440; lines 33; size $12 \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

غاية البيان

ĠĀYAT AL BAYÂN.

An exhaustive commentary on Hidâyah, in the composition of which the author was engaged for 27 years, viz., from A.H. 721 to 747. The present copy of the work is divided into three volumes, the first volume consisting of two parts bound together, and the other two volumes each containing two parts bound separately.

Vol. I.

foll. 1—265^a. Part 1.

This part is defective at the beginning, and begins abruptly thus:—

* ثمانية و ثلاثون اصلا في العبادات و خمسة و اربعون اصلا في المعاملات *

The following colophon of the author, quoted by the scribe, tells us that the present part was composed in A.H. 732:—

كتبه انشراح الفقير امير كاتب ابن امير عمر المدعو بقوام الدين
الغارابي الاتقاني ... سنة اثنين و ثلاثين و سبعمائة *

Foll. 1-168 are written in Naskh. Not dated; apparently 11th century A.H. Foll. 169-174 are blank. Foll. 175-265^a are written in Nasta'liq. Not dated; apparently 11th century A.H.

Foll. 265^b—440. Part II.

Beginning:—

بسم الله الرحمن الرحيم فصل قوله و من قال لامرأته انا منك طالق
فليس بشي و ان نوي طلاقا الخ *

The present part ends thus:—

وهذه المسئلة مذكورة في كتاب القضاء في الجامع الصغير وذكرها
في المبسوط في كتاب الشوكة *

Commentator; Amīr Kâtib bin Amīr 'Umar bin Al 'Umaid at Itqânî العبد الاتقاني, commonly called Qiwâmaddīn قوام الدين, a famous Ḥanafī scholar of the 8th century A.H. He was born in Itqân in A.H. 685, and completed his education in his native place, where in A.H. 716 he composed a commentary on *Muntakhab fi Uṣūl al Madhab* (see No. 1495 above). On the strength of this composition he was appointed Qâdī of Bagdād, and afterwards Principal of the Zāhiriyyah Madrasah of Damascus. In A.H. 751, he was appointed Principal of the Ṣargatmashīyah Madrasah in Egypt. He died in A.H. 758=A.D. 1356. For his life and works see *Ad Durar al Kāmanah*, vol. i, fol. 257; *Ḥusn al Muḥâdrah*, fol. 234; *Cairo*, vol. iii, p. 82: Brock., vol i, p 376.

For other copies of the commentary see *Yenī*, Nos. 490, 502; *Râmpûr*, No. 339.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 1636.

fol. 385; lines 33; size 12×8; 8×5.

Vol. II, Part I.

The first part of the second volume of the preceding commentary from كتاب الصرف to كتاب الحدود.

No. 1637.

fol. 321 ; lines 33 ; size 12×8 ; $8\frac{1}{2} \times 5$.

Vol. II, Part II.

The second part of the second volume, from كتاب الكفالة to باب الصدقة.

Written in good Naskh. Dated A.H. 1087.

Scribe : يحيى بن يوسف.

No. 1638.

fol. 302 ; lines 33 ; size 12×8 ; $8\frac{1}{2} \times 5$.

Vol. III, Part I.

The first part of the third volume beginning from كتاب الاجارات and ending with a portion of كتاب احياء الاموات.

No. 1639.

fol. 296 ; lines 33 ; size 12×8 ; $8\frac{1}{2} \times 5$.

Vol. III, Part II.

The second part of the third volume beginning with a portion of كتاب احياء الاموات and ending with the last chapter of the text.

Written in Naskh. Dated 1087.

Scribe : يوسف بن شيخ محمد.

No. 1640.

fol. 573 ; lines 26 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الكفاية

AL KIFÂYAH.

A commentary on Hidâyah, in two parts, bound in one volume.

Foll. 1-287, Part I.

Beginning:—

الحمد لله الذي اسس على قواعد الكتاب والسنة مباني الدين و السلام
 و سميته الكفاية في شرح الهداية النج *

It ends thus:—

تم شرح الدفترا الاول من الكفاية الهداية النج *

Foll. 288-573, Part II.

Beginning:—

كتاب البيوع وهو مبادلة المال بالمال النج *

In *Tabaqât al Ahnâf*, fol. 322, we are told that Maḥmūd, the author of *Wiqâyat ar Riwâyah* (see No. 1653 below), and a scholar of the 7th century A.H., composed a commentary on *Hidâyah*, entitled *Al Kifâyah*; and the following passage, commenting on the point سلام, is quoted from this commentary:—

قال تاج الشريعة في شرح البداية ذكر شمس الائمة انه يسلم تسليمتين وهو الصبح لانه قول كبار الصحابة كعمر وعلي و ابن مسعود و جمهور العلماء و الاخذ برواية صحابة كانوا قريبا من زمن رسول الله صلى الله عليه وسلم اولى و الرواية الاخرى عن عائشة و سعد بن معاذ و عائشة كانت في صف النساء و سعد كان من الصبيان *

This, however, does not agree with the commentary on the same point given in the present work on fol. 46^a, which is as follows:—

فيسلم التسليمتان قول جمهور العلماء و كبار الصحابة عمر وعلي و ابن مسعود رضي و كان مالك رحمه الله تعالى يسلم بتسليمة واحدة من تلقاء وجهه و هكذا روت عائشة و سهل بن سعد الساعدي من رسول الله صلى الله عليه وسلم الا ان الاخذ برواية كبار الصحابة اولى و اما عائشة رضي كان (كانت) تقف في صف النساء و سهل بن سعد كان من جملة الصبيان *

It is evident, therefore, that Maḥmūd was not the author of the present commentary. Moreover, Maḥmūd was a scholar of the 7th century A.H., whereas the author of the present work refers, on fol. 148^a, (in terms used of the dead) to Ṣaḡnâqî, who died in the beginning of the 8th century A.H. (see No. 1634 above), as follows:—

و ذكر العلامة الصغفاني رحمه الله تعالى في النهاية *

In Cairo, vol. iii, p. 104, it is stated that Jalāladdīn bin Shamsaddīn al Karlānī الكرلانى شمس الدين بن شمس, a scholar of the 8th century A.H., is the author of the work entitled Kifāyah, beginning like the present commentary; and this statement is supported by the following quotation from Al Fawā'id al Bahiyah:—

وقال صاحب الفوائد البهية وهو الصحيح *

Hāj. Khal., vol. vi, p. 483, notices a commentary with the same beginning as the present work; but as regards the authorship he says that according to some it is the work of Maḥmūd.

For other copies of the work see Berlin, Nos. 4501-2; Āṣāfiyah, No. 5; Rāmpūr, Nos. 482-84.

The work was printed in Calcutta in A.H. 1250; and it was lithographed in Bombay in A.H. 1280.

Written in good Naskh within gold-ruled borders. Both the parts contain beautiful frontispieces. Not dated; apparently 10th century A.H.

No. 1641.

foll. 263; lines 25; size $12\frac{1}{2} \times 6\frac{1}{2}$; 9×4 .

الجلد الثالث من العناية

AL JILD AŞ ŞÂLIŞ MIN AL 'INÂYAH.

A beautiful copy of the third volume of a commentary on Hidāyah (Nos. 1629-30 above), of which the first two volumes are wanting in the Library. The present volume begins with كتاب البيع thus:—

لما فرغ من ذكر اذواع حقوق الله تعالى و ذكر بعض حقوق العباد
شرح في بيان ما بقى من هذا البيع ... و هو مبادلة المال
بالمال *

Commentator: Akmaladdīn Muḥammad bin Muḥammad bin Maḥmūd al Bāburtī البابرى محمد بن محمد بن محمود, a Hānafī scholar of the 8th century A.H., who died in A.H. 786=A.D. 1384 (see Lib. Cat., vol. v, part ii, No. 366).

For other copies of the work see Berlin, No. 4493; India Office, No. 219; Cairo, vol. iii, p. 81; Rāmpūr, Nos. 328-332.

The complete work has been frequently printed in Calcutta.

For printed copies of different dates see *Āṣaṭīyah*, Nos. 542-44.

The present copy contains a beautiful frontispiece.

Written in good Naskḥ within gold-ruled borders. The first two folios are fully illuminated. Not dated; apparently 9th century A.H.

No. 1642.

fol. 263; lines 25; size $12\frac{1}{2} \times 6\frac{1}{2}$; 9×4 .

Vol. IV.

Continuation of the preceding volume.

Written in good Naskḥ. Not dated; apparently 9th century A.H.

No. 1643.

fol. 318; lines 30; size $10\frac{1}{2} \times 7\frac{1}{2}$; 8×4 .

فتح القدير

FATH AL QADÎR.

A well-known commentary on *Hidâyah*, composed in A.H. 829. The present copy is complete in four volumes, written at different dates by different scribes. The fourth volume was written during the life-time of the author, and was compared with an autograph copy.

Vol. I.

Beginning:—

الحمد لله رب العالمين على ما ألهم النح *

Commentator: Kamâladdîn Muḥammad bin 'Abdalwâḥid bin 'Abdalḥamîd as Siwâsî الحميد بن عبد الواحد بن عبد الحميد السيواسي, commonly called Ibn al-Ḥumâm ابن الهمام, a well-known jurist of the 9th century A.H. He was born in Alexandria, and studied different branches of Islamic learning under distinguished professors of Alexandria and elsewhere in Egypt. We are told by the commentator, in the preface, that he studied the text under 'Umar bin 'Alî al Kattân (d. A.H. 829=A.D. 1425), a famous authority on *Hidâyah*, who was called Qârî al Hidâyâh. Five works by our author are enumerated in Brock., vol. ii, p. 225. He died in A.H.

861=A.D. 1456. For his life and works see *Husn al Muḥāḍarah*, fol. 236^a; *Tāʾ al-Ṭabaqāt*, vol. ix, fol. 503.

For other copies of the work see Yenī., Nos. 503-8; Paris, No. 850; Cairo, vol. iii, p. 94; Aṣafiyah, Nos. 8, 376; Rāmpūr, Nos. 421-5.

The present commentary has been frequently printed and lithographed.

Written in good Naskh. Not dated; apparently 9th century A.H.

The colophon of the scribe runs thus:—

تم الجزء المبارك تأليف كمال الدين ابن الممام تغمدة الله برحمته
ويتلوه في الجزء الثاني كتاب الصحح النجم *

No. 1644.

fol. 259; lines 35; size $10\frac{1}{2} \times 7$; 8×5 .

Vol. II.

Continuation of the preceding volume.

Written in good Naskh; in or before A.H. 878, but after the author's death.

The following colophon of the scribe tells us that the present copy was transcribed after the author's death:—
تم الجزء الثاني من الكتاب المبارك تصنيف كمال الدين تغمدة الله بالرحمة وبلغ مقابلة على—
A note on the title-page, which runs thus:—
..... حسب الطائفة في اواخر سنة ٨٧٨
tells us that the MS. was compared with another copy in A.H. 878. It was once in the possession of Taqiaddin Muḥammad bin Ma'rûf, a scholar of the 10th century A.H. and a teacher of the Madrasah Shaikhûniyah in Egypt. His note on the title-page runs thus:—
سعد بتملك هذا الجزء المبارك...
Another note on the title-page runs thus:—
وما قبله وما بعده...
تقى الدين محمد بن معروف المدرس بالشيخونية
owner of the MS. was one 'Uṣmân al Qâḍî of Constantinople, whose note on the title-page runs thus:—
ثم استصحبه عثمان القاضي بقسطنطينية—

No. 1645.

fol. 258; lines 31; size $10\frac{1}{2} \times 7$; 8×5 .

Vol. III.

Continuation of the preceding copy.

Written in Naskh. Dated A.H. 890.

Scribe: عيسى بن علي العجمي.

The MS. was at one time in the possession of a certain Jalâladdin bin Khairaddin, whose note on the title-page runs thus:—ملكه من فضل الله وكرمه العبد الفقير جلال بن خير الدين الحنفي This is followed by a note of the above-mentioned Uṣmân Qâḍî of Constantinople.

No. 1646.

fol. 318; lines 31; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

Vol. IV.

Continuation of the preceding volume.

Written in good Naskh. The following note on the title-page tells us that the present volume was compared with an autograph copy during the life-time of the author:—

بلغ مقابلة صحيحة على نسخة المصنف إبقاء الله حيوته في مدينة
رسول الله صلى الله عليه وسلم سنة سبع و خمسين و ثما
نمائة الحج *

No. 1647.

fol. 440; lines 27; size $13\frac{1}{2} \times 9\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

The Same.

Another copy of the preceding work, in two volumes.

Vol. I.

Beginning like No. 1643 above.

Written in Nasta'liq within gold-ruled borders. It contains a beautiful frontispiece.

No. 1648.

foll. 450; lines 27; size $13\frac{1}{2} \times 9\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

Vol. II.

Continuation of the preceding volume.

Written in Nasta'liq, by the same scribe as Vol. I. Dated A.H. 1094.

No. 1649.

foll. 28; lines 19; size 8×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

التعليقة على الهداية

AT TA'LÎQATU 'ALÂ AL HIDÂYAH.

A very useful gloss on the chapter Al Wakâlah of Hidâyah (Nos. 1629-30 above).

By Zakariyâh bin Bairâm زكريا بن بيرام, a well-known Ḥanafî scholar, who flourished in the 10th century A.H. He worked at first as a teacher in several Madrasahs of Constantinople; but in A.H. 980 he was appointed Qâdî of Ḥalab and afterwards Qâdî of the Army in Anatolia. There he enjoyed the favour of Sulṭân Murâd III, (A.H. 982-1003=A.D. 1574-1595), who invested him with Khil'at. Four works of his (including the present work) are known to us, viz., Berlin, Nos. 152, 4499, 4551, 8197. He died in A.H. 1001=A.D. 1593; see Khulâṣat al Aṣar, vol. i, p. 377; Brock., vol. i, p. 376.

Beginning:—

كتاب الوكالة قال الشيخ الأكمل عقب الشبادة بالوكالة لأن الإنسان خلق
مدنياً بالطبع يحتاج في معاشه الخ *

Only one other copy of the gloss is known to us, viz., Berlin, No. 4499; and our copy is specially valuable since, according to the following note on the title-page, it was transcribed during the lifetime of the author:—

الحمد لله هذا مما علقه الفاضل المحقق زكريا اندي سلمه الله •

تعالى و ابقاء *

Another note on the title-page, which runs thus:—

• ۱۱۹۹ من كتب الفقير حسن القاضي بمدينة سراس منه ۱۱۹۹ tells us that the MS. was in the possession of the Qâdî Ḥasan of Siwâs in Anatolia in A.H. 1199.

Written in good Nasta'liq.

No. 1650.

foll. 225; lines 16; size 10×7; 8×4.

الجلد الثاني من نصب الراية

AL JILD AŞ ŞÂNÎ MIN NAŞB AR
RÂYAH.

The second volume of Naşb ar Râyah, being a collection of the Ḥadîṣ used in Hidâyah (Nos. 1629-30 above), giving in each case the Isnâd and a reference to the work in which the Ḥadîṣ is found. The first volume of the work is wanting.

Beginning:—

الحديث الثالث قال صلى الله عليه وسلم من كان يؤمن بالله
واليوم الآخر رواه ابن حبان في صحيحه ورواه البيهقي *

Author: 'Abdallâh bin Yûsuf az Zaila'î al Ḥanafî بن عبد الله بن يوسف الزيلعي الحنفي, commonly called Jamâladdîn az Zaila'î جمال الدين الزيلعي الحنفي. He died in A.H. 762 = A.D. 1360 (see Lib. Cat., vol. xviii, part ii, No. 1357).

The colophon runs thus:—

هذا آخر تخريج احاديث البداية من تاليف الامام العلامة فخر المحدثين
مفيد الطالبين جمال الدين عبد الله بن يوسف الزيلعي الحنفي *

Only one other MS. copy of the work is known to us, viz., Âşafiyah, No. 124; but the work was lithographed in Lucknow in A.H. 1301, see Iktifâ' al Qunû', p. 143.

Written in good Naskḥ. Not dated; apparently 8th century A.H.

No. 1651.

fol. 333; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الدرايه في تخریج احادیث الهدایه

AD DIRÂYAH FÎ TAKHRÎJA
AHÂDIS AL HIDÂYAH.

An abridgment of the preceding work composed after the same author's *At Talkhîs fî Takhrîj Akbâr ar Râfi'*, (see No. 1910 below).

Author: *Shihâbaddîn Ahmad bin 'Alî bin Hajar al 'Asqalânî* شهاب‌الدین احمد بن علی بن حجر العسقلانی. He died in A.H. 852=A.D. 1448 (see Lib. Cat., vol. v, part i, p. 49).

Beginning:—

الحمد لله على التوفيق الى الهداية و سلوك طريق اهل الدرايه النج *

For other copies of the work see Cairo, vol. i, p. 239; Râmpûr, No. 137.

The work was lithographed at the Fâruqî Press of Delhi in A.D. 1882.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 1652.

fol. 411; lines 31; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

سراج الظلام و بدر التمام

SIRÂJ AZ ZALÂM WA BADR
AT TAMÂM.

A commentary on *Durar al Muhtadî* of Hâmîlî (*d.* A.H. 796=A.D. 1393). The text is a versified version of *Bidâyat al Muhtadî*, of which *Hidâyah* (Nos. 1629–30 above) is the commentary. For a copy of *Durar al Muhtadî* see Râmpûr, No. 195.

Commentator: *Abû Bakr bin 'Alî bin Muḥammad al Haddâdî* ابوبکر بن علی بن محمد الحدادی العبادي *al 'Abbâdî az Zabîdî al Yamânî* رضى الدين commonly called *Radiaddin* a Hanafi scholar of the 8th century A.H. He was born in 'Abbâd, part of the town of Zabîd, in

Yaman, and studied under his father and others. Though a rich man, he earned his daily bread by transcribing MSS. He was the author of upwards of 20 works; but only four of these works are enumerated in *Ṭabaqât al Khawâṣṣ*. He died in Zabīd in A.H. 800=A.D. 1397. For his life and works see the passage from *Ṭabaqât al Khawâṣṣ*, quoted at the end of the MS., and Brock., vol. ii, p. 189.

Beginning:—

الحمد لله فاطر السموات و باسط الارض ... هذا كتاب الفقه شرح المنظومة
النفسي الفقيه سراج الدين ابو بكر بن علي بن موسى
الباملي وسميته سراج الظام و بدر التمام *

We are not acquainted with any other copy of the work.

Written in good Naskh. Dated A.H. 970.

Scribe: شمس الدين بن علاء الدين المكي النيراني. The name of the scribe appears in a note on the title-page.

The passage quoted from *Ṭabaqât al Khawâṣṣ* begins thus:—

الفقيه ابو بكر بن علي بن محمد بن محمد العدادي
و كانت و فاته سنة ثمانمائة هذه الترجمة نقلها بخطي من كتاب
طبقات الخواص *

The passage referred to above is quoted by one Muḥammad bin Shamsaddin. The title-page contains notes of a few persons of the 12th century A.H. in whose possession the MS. was for some time.

No. 1653.

foll. 148; lines 11; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

وقاية الرواية في مسائل الهداية

WIQÂYAT AR RIWÂYAH FÎ MASÂ'IL AL HIDÂYAH.

A well-known work, abridged from *Hidâyah* (Nos. 1629-30 above), composed by the author for the use of his grandson, 'Ubaidallâh bin Mas'ûd bin Maḥmûd (d. A.H. 747=A.D. 1346; see No. 1513 above).

Author: Maḥmūd bin Ṣadr aṣḥ Shari'ah Aḥmad bin Jamāladdīn al Maḥbūbī المصطفى بن جمال الدين المحبوبي أحمد بن صدر الشريعة أحمد بن جمال الدين المحبوبي, a famous Ḥanafī scholar of the 7th century A.H. We know that he studied under his father, Ṣadr aṣḥ Shari'ah, a Ḥanafī scholar, who was alive in A.H. 630 (see Berlin, No. 4505); but the date of his death is not known. The author of Cairo, vol. iii, p. 148, says that he was a scholar of the 7th century A.H.; and the author of the Berlin Catalogue, No. 4546, says that he was alive in A.H. 680=A.D. 1281.

Beginning:—

حمد من جعل العلم أجل مواهب الهدية *

For other copies of the work see Berlin, Nos. 4546-7; Br. Mus. Suppl., No. 285; Āṣafiyaḥ, No. 136.

The work has been frequently printed, along with its commentary (see No. 1654 below).

Written in good Naskḥ. Not dated; apparently 9th century A.H.

Marginal notes are found throughout the copy.

No. 1654.

fol. 311; lines 19; size 7×6; 5×8½.

شرح الوقايه

SHARḤ AL WIQĀYAH.

A famous commentary on Wiqāyah (No. 1653 above), begun for the use of the author's son, who unfortunately died before its completion. Ever since its composition the present work has been used as a text-book in most madrasahs; and several scholars have produced glosses and annotations on the same.

By 'Ubaidallāh bin Mas'ūd bin Tāj aṣḥ Shari'ah Maḥmūd bin Ṣadr aṣḥ Shari'ah Aḥmad bin Jamāladdīn bin 'Abdallāh bin Ibrāhīm bin Aḥmad al Maḥbūbī عبيد الله بن مسعود بن تاج الشريعة محمود بن صدر الشريعة أحمد بن جمال الدين بن عبد الله بن إبراهيم بن أحمد المحبوبي, the grandson of the author of the text. He died in A.H. 747=A.D. 1346 (see No. 1513 above).

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد

و آله اجمعين الخ *

For other copies of the work see Berlin, Nos. 4548-9; Goth., No. 1024; Br. Mus. Suppl., No. 287; India Office, Nos. 221-29; Âsafiyah, Nos. 197, 276, 337; Râmpûr, Nos. 304-9.

The present commentary, along with its text, has been frequently lithographed in Lucknow and Calcutta.

Written in good Naskh. Dated A.H. 868.

The colophon of the scribe runs thus:—

وقع الفراغ من تحرير هذا الكتاب في أوائل شهر المحرم المبارك وقت
الظفر كتبه عفى الدين تاريخ سنة ثمان و ستين و تسعمائة *

Scribe : صفى الدين .

The present MS. is one of a number presented to the Library by Maulavi 'Abdalmajid, Terighât, Patna City.

No. 1655.

fol. 314; lines 19; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in good Naskh. Dated A.H. 1079.

Scribe : عبد الله .

No. 1656.

fol. 278; lines 17; size $12\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1169.

No. 1657.

fol. 299; lines 29; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Another copy of the above-mentioned commentary.

Written in Nasta'liq. Dated A.H. 1263.

Scribe : غلام سرور .

No. 1658.

foll. 328; lines 25; size 8×6; 8×4½.

الحاشية على شرح الوقاية

AL HÂSHIYAT-U 'ALÂ SHARḤ
AL WIQÂYAH.

A well-known detailed gloss on *Sharḥ al Wiqâyah* (No. 1654 above), composed during the years A.H. 891-901. It was dedicated to Sultân Bâyezîd (A.H. 886-918=A.D. 1481-1512) of the Ottoman dynasty.

By Akhî Chalbî Yûsuf bin Junaid at Tûqânî بن جلابي يوسف، a famous Ḥanafî scholar of the 10th century A.H. He studied under several scholars, one of whom, Maulâ Khusraw Farâmurz (d. A.H. 885=A.D. 1480), is specially mentioned by his biographers. Our author spent the greater portion of his life as a teacher, and was a professor of the Madrasah Qalandariyah in Constantinople. He died in A.H. 905=A.D. 1499; see *Ḥadâ'iq al Ḥanafiyah*, p. 356; Brock., vol. i, p. 376.

Beginning:—

* الحمد لله الذي شرح صدر الشريعة الغرأ

For other copies of the work see Berlin, Nos. 4552-3; India Office, Nos. 231-32; Âsafiyah, Nos. 165, 179; Râmpûr, Nos. 148-150.

Written in Nasta'liq. Dated A.H. 1080.

Scribe: سيد عبد الحكيم.

No. 1659.

foll. 217; lines 25; size 14×9½; 9½×4.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1198.

Scribe: احمد خلف ملا نبيض الله.

The scribe, at the end, says that he transcribed the present MS. for one Maulavi Muḥammad Ḥasan.

No. 1660.

fol. 495; lines 20; size 10×7 ; 8×5 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1218.

No. 1661.

fol. 85; lines 19; size $13\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 4$.

The Same.

An incomplete copy of the preceding work, defective both at the beginning and at the end. It begins from كتاب البيع and ends with a portion of كتاب الية. The present copy corresponds with fol. 180-264^a of No. 1658 above.

The MS. was presented to the Library by His Excellency Lord Elgin, Viceroy and Governor General of India, in A.D. 1896.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 1662.

fol. 175; lines 23; size $12\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5$.

الحاشية على شرح الوقايه

AL ḤĀSHIYAT-U 'ALĀ SHARḤ
AL WIQĀYAH.

A very useful gloss on Sharḥ al Wiqāyah (No. 1654 above), composed in A.H. 902.

By Aḥmad bin Yahyā bin Muḥammad bin Sa'daddin at Taftāzānī احمد بن يحيى بن محمد بن سعد الدين التفتازاني. He died in A.H. 916=A.D. 1510 (see No. 1523 above).

The MS. begins, without the preface, thus:—

قال المصنف.....جعل العلم.....كتاب الطهارات انما قدم
هذا الكتاب لان العبادات مقصودة ذاتية قوله اكتفى بلفظ الواحد انت
خبير بان المتبادر من العبارة ان لفظ المصدر الخ *

For two other copies of the work see Râmpûr, No. 145; Āṣafiyah, No. 50.

The colophon of the author runs:—

وقد فرغ من انتساخها مؤلفها الفقير المحتاج الى رحمة
الله الغني احمد بن يحيى بن محمد بن سعد الدين التفتازاني في
جمادي الاخر سنة اثنى وتسعمائة الهـ *

This is followed by the colophon of the scribe, indicating the date of transcription, thus:—

تم هذا الكتاب على يد الفقير محمد قاسم ابن احمد بافي في تاريخ
سنة ٩٧٩ *

Written in Naskh. Dated A.H. 979.

Scribe: محمد قاسم ابن احمد باقى.

A seal on the title-page dated A.H. 1144, which reads thus:—
من ذرة محمد افتاب است, tells us that the MS. was in the possession of one Āftāb Muḥammad, who flourished in the 12th century A.H.

No. 1663.

fol. 417; lines 14; size $11 \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

الفوائد العارفيه

AL FAWĀ'ID AL 'ĀRIFĪYAH.

A joint gloss on Wiqāyah (No. 1653 above) and on the commentary on the same, viz., Sharḥ al Wiqāyah (No. 1654 above), dedicated to Mu'izzaddīn Muḥammad 'Ārif, an Indian noble of the 12th century A.H.

By Sayyid Mahdi سيد مهدي, an Indian scholar of the 12th century A.H. He was a student of Imāmaddīn al Multānī, a scholar of Multan of the 12th century A.H., to whom he refers, on fol. 54^a of another work of his (No. 1664 below), as follows:—
قال مولانا الاستاذ
امام الدين الملتاني.

Beginning:—

الحمد لله الواحد الولي الهادي الى الدين القوي اما بعد
فيقول المحتاج الى الرب الغني سيد مهدي الكنفى ان هذه العكاشية

المسماة بالفوائد العارفيه حل لمغلقات الوقايه و ايضاح بمعضلات شرح الوقايه
جعلتها تحفة لكثرة من اصطفاه..... معزالدين محمد عارف *

We are not acquainted with any other copy of the work.

Written in Naskh. Dated A.H. 1183.

No. 1664.

fol. 200; lines 21; size $12\frac{1}{2} \times 8\frac{1}{4}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

هداية الفقه

HIDÂYAT AL FIQH.

A detailed gloss on *Sharḥ al Wiqāyah* (No. 1654 above).

By Sayyid Mahdī سيد مهدي, a scholar of the 12th century (see No. 1663 above).

Beginning:—

الحمد لله الذي هدانا و ما كنا لنهتدى اما بعد فيقول
المحتاج الى الرب الغني سيد مهدي الكففي هذه حاشية على
شرح الوقايه وسميتها بهداية الفقه *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1665.

fol. 333; lines 27; size $13 \times 8\frac{1}{2}$; 10×6 .

مختصر الوقايه

MUKHTAṢAR AL WIQÂYAH.

An abridgment of *Wiqāyat Ar Riwāyah* (No. 1653 above), also known under the title of *Nuqāyah*. The author's purpose in producing this further abridgment of *Hidāyah* was to assist students to commit to memory more easily the points on jurisprudence contained in that work.

By 'Ubaidallāh bin Mas'ūd bin Tāf ash Shari'ah بن عبد الله بن مسعود بن تاج الشريعة, the author of *Sharḥ al Wiqāyah* (No. 1654 above),

who died in A.H. 744 = A.D. 1343. The present work is divided into two volumes.

Vol. I.

Beginning:—

الحمد لله رافع اعلام الشريعة وبعد فان العبد المتوسل الى الله تعالى عبيد الله بن مسعود بن تاج الشريعة قد الف جدي و استاذي محمود بن ممد الشريعة كذاب وقاية الرواية في مسائل الهداية فمن احب استحصار مسائل الهداية فعليه ليحفظ الوقاية ومن اعجله الوقت فليصرف الى حفظ هذا المختصر عنان العناية *
عنان العناية *

For other copies of the work see Berlin, No. 4562; Munich, No. 820; India Office, Nos. 234-5; Leid., No. 1805; Cairo, vol. iii, p. 143; Āsafiyah, No. 134; Rāmpūr, Nos. 535-41.

The present work was edited by Mirzā Kāzīm Beg of Kāsān in Persia in A.D. 1845. It was lithographed there in A.H. 1290, and again in Lucknow in A.D. 1884.

Written in bold Naskh. Not dated; apparently 12th century A.H.

The present copy was bequeathed for the use of the public, in A.H. 1144, by one Hūjī 'Abdarrazzāq, whose note at the beginning of both volumes runs thus:— وقف هذا الكتاب العبد الضعيف حاجي عبد الرزاق سنة ١١٤٤ هـ.

For two other works bequeathed by him see Lib. Cat., vol. xiii, Nos. 836-7.

The ten folios at the beginning contain quotations from different works.

No. 1666.

fol. 320; lines 7; size $13 \times 8\frac{1}{2}$; $10 \times 6\frac{1}{2}$.

Vol. II.

Continuation of the preceding volume, beginning from كتاب البيع. Written in bold Naskh.

In both volumes each folio of the text is followed by two or three folios, written in Nasta'liq, which contain explanations of the text drawn from different commentaries.

At the beginning of each volume is a seal of Maulavī Aḥmad-allāh of Śādiqpur, Patna City.

No. 1667.

foll. 439; lines 25; size $11 \times 8\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

شرح مختصر الوقاية

SHARḤU MUKHTAṢAR AL WIQĀYAH.

A detailed commentary on Mukhtasar al Wiqayah (Nos. 1665–1666 above), which is noticed in Hāj. Khal., vol. vi, p. 373, under the title of Kamāl ad Dirayah.

By Abu'l 'Abbās Aḥmad bin Muḥammad bin Muḥammad bin Ḥasan bin Yahyâ bin 'Alî bin Yahyâ ash Shumunnî أبو العباس أحمد بن محمد بن حسن بن علي بن يحيى الشمني, commonly called Taqîaddîn تقي الدين, a famous Ḥanafî scholar. He was born in Alexandria in A.H. 787; and studied the different branches of Islamic learning in his native place and in Cairo. He received Ijâza for Ḥadîṣ from several traditionists, notably Wajihaddîn al 'Irâqî (d. A.H. 826=A.D. 1422; see Lib. Cat., vol. v, part ii, No. 318). Among his many pupils the most distinguished was Suyûṭî (d. A.H. 911=A.D. 1505). He was a recognised authority, and composed works in Ḥadîṣ, Tafsîr, Jurisprudence and Philology. He died in Egypt in A.H. 872=A.D. 1467. See Husn al Muḥâdarah, fol. 236^b; Buḡyatal Wu'ât, fol. 127^a; Tâj at Ṭabaqât, vol. ix, fol. 559; Brock., vol. ii, p. 82.

Beginning:—

أحمد الله على الهداية والدراية النخ *

For two other copies of the work see Munich, No. 282; Cairo, vol. iii, p. 105.

Written in Nasta'liq. Not dated; apparently 11th century A.H. The last 17 folios are written in Naskh in a later hand.

No. 1668.

foll. 205 ; lines 21 ; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4$.

شرح مختصر الوقايه

SHARḤU MUKHTAṢAR
AL WIQĀYAH.

An old copy of a useful commentary on Mukhtasar al Wiqayah (Nos. 1665-1666 above), composed in A.H. 907 ; in two volumes.

By Abu'l Makârim bin 'Abdallâh bin Muḥammad بن المكارم عبد الله بن محمد, a Ḥanafî scholar of the tenth century A.H. The date of his death is not known ; but he was alive in A.H. 907=A.D. 1501, as is evident from the date of composition given in the colophon quoted in the second volume.

Vol. I.

Beginning :—

نحمدك يا من شرع لنا احكام الدين القويم الخ *

For two other copies of the work see Munich, No. 283 ; India Office, No. 236.

Three folios at the beginning contain quotations from different works.

Marginal notes are not frequent.

No. 1669.

foll. 265 ; lines 21 ; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4$.

Vol. II.

Continuation of the preceding volume. The colophon of the author, quoted at the end, and indicating the date of composition, runs thus :—

قال المؤلف الفقير ابو المكارم ابن عبد الله ابن محمد
ستر الله عيوبه وكان الاتمام في رجب المرجب من شعبور
سنة سبع وتسعمائة الخ *

Both volumes are written in good Naskh. Dated A.H. 962.

Scribe : محمد علي ابن سيد علي البخاري.

The colophon of the scribe runs thus:—

قد وقع الفراغ من تسويد هذا الكتاب فى سلخ ذى الحجة
سنة اثني و ستين و تسعمائه على يدي اضعف العباد محمد على
ابن سيد علي البخاري ببلدة فاخرة بخارى الخ *

No. 1670.

fol. 392; lines 24; size $10\frac{1}{2} \times 9\frac{1}{2}$; 7×4 .

The Same.

Another copy of the preceding commentary, in one volume.

Written in beautiful Nasta'liq. Not dated; apparently tenth century A.H. The MS. contains a beautiful frontispiece.

The following note on the title-page tells us that the MS. was for some time in the possession of 'Abdallāh as Sindi, who died in A.H. 996 (see No. 1759 below):—

قد تملك هذا الكتاب الشيخ عبد الله السندي الساكن
في مكة المباركة الخ *

Two folios at the beginning contain quotations from different works, and these are followed by two folios which contain an index of the work.

No. 1671.

fol. 490; lines 24; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

شرح مختصر الوقايه

SHARḤU MUKHTAṢAR AL WIQĀYAH.

A well-known commentary on Mukhtaṣar al Wiqāyah (Nos. 1665-1666 above).

By 'Abdal 'Alī bin Muḥammad bin Ḥusain al Barjandī عبد العلي بن محمد بن حسين البرجندي, a Ḥanafi scholar of the tenth century A.H., and a well-known author in various branches of Islamic learning. He studied under several scholars of whom Maṣṣūr bin Mu'inaddīn

al Kāshī and Saifaddin Ahmad al Taftāzānī (*d.* A.H. 916=A.D. 1510) are specially mentioned by his biographers. He was alive in A.H. 930=A.D. 1523. See Ḥabīb as Siyar, vol. iii, part iv, p. 117; Ta'liqāt as Saniyah, p. 12; Ḥadā'iq al Ḥanafiyah, p. 390; Rieu. Persian Cat., vol. ii, p. 453; Būhār Lib. Cat., vol. ii, p. 371. Brock., vol. i, p. 377, says that he died in A.H. 932=A.D. 1525.

Beginning:—

بتوفيقك نعصم يا كريم اجلس الحمد لله العزيز الكافي الخ *

For other copies of the work see Yeni., No. 482; Rāmpūr, Nos. 283-84.

The commentary was lithographed in Lucknow in A.D. 1885.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 1672.

fol. 505; lines 21; size $9\frac{1}{2} \times 7$; $7 \times 4\frac{1}{2}$.

جامع الرموز

JAMI' AR RUMŪZ.

A well-known commentary on Mukhtaṣar al Wiqāyah (Nos. 1665-1666 above), composed in A.H. 941. According to Ar Radd al Mukhtar, vol. i, p. 72, it cannot be regarded as a very reliable work.

By Shamsaddin Muḥammad al Kḥurāsānī al Quhistānī شمس الدين محمد الخراساني القمستاني, a Ḥanafī scholar and the Mufti of Transoxiana. He was a native of Kḥurāsān, and studied under several scholars, notably Saifaddin Taftāzānī (*d.* A.H. 916=A.D. 1510). On leaving Kḥurāsān, he settled for some years in Quhistān; hence he is known as Quhistānī. Afterwards he went to Bukhārā, where he was appointed Mufti. The date of his death is doubtful. According to some he died in A.H. 950=A.D. 1543; and according to others in A.H. 962=A.D. 1554. See Hāj. Kḥal., vol. iv, p. 374; An Nāfi' al Kabir, p. 119; Brock., vol. i, p. 377.

Beginning:—

الحمد لله الذي فضلنا بتعليم اصول مبسوط الجامع الكبير من

الاحكام الخ *

For other copies of the work see Munich, No. 284; Leid, No. 1808; India Office, No. 237; Berlin, No. 4563; Alger., No. 1007; Aṣāfiyah, No. 52; Rāmpūr, No. 181; Būhār Lib. Cat., No. 158.

The work was printed in Calcutta in A.D. 1858, and in Constantinople in A.H. 1289.

Written in Nasta'liq. Dated A.H. 1103.

Scribe : شيخ محمد بن شينغ عشر البخاري.

No. 1673.

fol. 156; lines 23; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

مختارات مجموع النوازل

MUKHTÂRÂT MAJMÛ' AN NAWÂZIL.

A beautiful copy of a very useful manual on jurisprudence.

Author: Burhânaddin 'Alî bin Abî Bakr bin 'Abdalfalîl al Fargânî al Margînanî الفرغاني عبد الجليل المرغيناني. He died in A.H. 593=A.D. 1196; see Nos. 1629 above.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على نبيه
المصطفى محمد و آله الطيبين الطاهرين اجمعين كتاب الطهارات الطهارة
فى اللغة عبارة عن النظافة و فى الشريعة عن غسل اعضاء مخصوصة الخ *

For other copies of the work see Yenî., Nos. 56-56; Râmpûr, No. 528.

At the beginning there are four folios which contain quotations from different works on jurisprudence; and these are followed by two folios, which contain a complete index of the work.

Written in beautiful Naskh, within gold-ruled borders, with a frontispiece. Dated the Madrasah Hâj Hasan of Constantinople, A.H. 1060.

The colophon of the scribe runs thus:—

قد وقع الفراغ من نسخ هذه النسخة الشريفة من تأليفات صاحب
البداهة يوم الخميس شهر ربيع الآخر سنة ستين و الف على
يد الفقير سچانه و تعالى عثمان بن ابى بكر من حجرات مدرسة
شعبية بمدرسة الحاج حسن الواقعة فى قسطنطينية الخ *

No. 1674.

fol. 216; lines 10; size $7\frac{1}{2} \times 4$; $6 \times 2\frac{1}{2}$.

الفتاوى السراجية

AL FATĀWĀ AS SIRĀJĪYAH.

The above title is found on the title-page, as well as in the colophon of the scribe, quoted below: and its correctness is confirmed by a reference in *Khizānat ar Riwāyat*, fol. 35ⁿ (No. 1735 below), to a work with this title, from which is quoted the following passage, found verbatim in the present MS. on fol. 4ⁿ:—

في السراجية سور الفيل و الخنزير و الكلب و الأسد و ... نجس *

Dr. Hidāyat Ḥusain, in *Būhār Lib. Cat.*, vol. ii, No. 168, notices the work incorrectly (and without identifying the author and the title of the work) under the title of *Kitāb al Fiqh* *الفقه*. The author's name is not given anywhere in the MS.; but the following three works are known to us under the title given above:—

(i) *Al Fatāwā as Sirājīyah*, by Sirājaddīn 'Umar bin Ishāq (d. A.H. 773=A.D. 1373); see *Cairo*, vol. iii, p. 112; and *Berlin*, No. 4824. The contents do not agree, however, with the contents of the present work.

(ii) *Al Fatāwā as Sirājīyah* by Abū Ṭāhir Muḥammad bin Muḥammad as Saḡāwandī, a scholar of the 6th century A.H.; see *Brook.*, vol. i, p. 379. The contents do not agree with the contents of our work.

(iii) *Al Fatāwā as Sirājīyah*, a work composed in A.H. 569 by Sirājaddīn al Aushī, a scholar of the 6th century A.H., *Hāḡ. Kḡhal.*, vol. iv, p. 358, mentions this work, without quoting the preface: but we know from a copy of the work, as lithographed in A.H. 1227, that its contents agree with the contents of our work.

The full name of Aushī runs thus:—علي بن عثمان الاوشي الفرعاني.

* He was a Ḥanafī scholar of the 6th century A.H., and composed the present work in A.H. 569. The date of his death is not known. See *Brook.*, vol. i, p. 429; *Al Jawāhir al Muḍīyah*, vol. i, fol. 165.

Beginning:—

قال العبد الضعيف تولاة بعصمته و خص أسلافه برحمته هَذَا مَا

اختصرته من كتاب سبق مني جمعه و تصنيفه و نظمه و تأليفه الخ *

The present work, as stated in the preface, is an abridgment of the author's larger work on jurisprudence.

For other copies see Bûhâr Lib. Cat., vol. ii, p. 168; Âṣafiyah, Nos. 69, 115.

For a lithographed copy of the present work, dated A.H. 1227, see Râmpûr, No. 369.

Written in good Naskh. Dated A.H. 1106.

Scribe: فخر الدين ابن محمد.

The scribe's colophon runs thus:—

قد اتفق الفراغ من كتابة هذه النسخة المباركة المسماة بالسراجية

..... على يد فخر الدين ابن محمد سنة ١١٠٦ *

No. 1675.

fol. 282; lines 41; size $14 \times 9\frac{1}{2}$; $11 \times 7\frac{1}{2}$.

ذخيرة الفتاوى

DAKHĪRAT AL FATĀWĀ.

There is no clue to the title anywhere in the MS.; but it is found in a reference in *Khizānat ar Riwāyat* (No. 1735 below) where the following passage, found verbatim on fol. 85^b, is quoted (fol. 242^b) from a work entitled *Dakhīrat al Fatāwā*: ولا بولاية مطالبه، والاب والابن، الزوج بمهرابنه الكبير. The present work is an abridgment (by the author of the latter work) of *Muḥīṭ*, a comprehensive work on jurisprudence, referred to in Nos. 1618–19 above; for a copy of which see Cairo, vol. iii, p. 125. Both are standard works. In the preface of *Muḥīṭ*, the author tells us that he based his work on the following authorities:—(i) *Mabsūṭ*. (ii) *Al Jāmi' al Kabīr*. (iii) *Al Jāmi, aṣ Ṣagīr* (see No. 1593 above). (iv) *Az Ziyādāt*. (v) *As Siyar*. The present copy of the work is divided into four volumes, of which the last volume is wanting.

Vol. I.

Beginning (without the preface) thus:—كتاب الطهارة.

هذا الكتاب يشتمل على سبعة أبواب و عشر فصلا الخ *

The following is the beginning of the work, quoted in Cairo, vol. iii, p. 51:—الحمد لله مستحق الحمد والثناء.

The present volume contains thirteen *Kitāb*, as under.

I. Foll. 1-17^a. كتاب الطهارة. Sub-divided into 7 *Bab* and 10 *Faṣl*.

II. Foll. 17^b-62. كتاب الصلاة. Sub-divided into 25 *Faṣl*.

III. Foll. 63-72^a. كتاب الزكاة. Sub-divided into 10 *Faṣl*.

IV. Foll. 72^b-76^a. كتاب الحج. Sub-divided into 11 *Faṣl*.

V. Foll. 76^b-98. كتاب النكاح. Sub-divided into 28 *Faṣl*.

VI. Foll. 99-137^a. كتاب الطلاق. Sub-divided into 26 *Faṣl*.

VII. Foll. 137^b-156. كتاب النفقات. Sub-divided into 5 *Faṣl*.

VIII. Foll. 157-169. كتاب العتاق. Sub-divided into 9 *Faṣl*.

IX. Foll. 170-173^a. كتاب الولاء. Sub-divided into 4 *Faṣl*.

X. Foll. 173^b-224^a. كتاب الايمان. Sub-divided into 26 *Faṣl*.

XI. Foll. 224^b-233^a. كتاب الحدود. Sub-divided into 8 *Faṣl*.

XII. Foll. 233^b-241^a. كتاب السرقة. Sub-divided into 8 *Faṣl*.

XIII. Foll. 241^b-282. كتاب السير. Sub-divided into 26 *Faṣl*.

Author : Maḥmūd bin Aḥmad bin 'Abdal'azīz al Bukhārī aṣ Ṣadr aṣh Shāhid محمود بن احمد بن عبد العزيز البخاري الصدر الشهيد. The author's name is sometimes given as Muḥammad; but in his preface to Al Muḥīṭ, quoted in *Ṭabaqāt al Aḥnāf*, fol. 220^a, he gives his name as Maḥmūd, which may therefore be taken as correct. He was an eminent jurist of his age. The following works of his are known to us, viz. :—(i) Muḥīṭ. (ii) The present work. (iii) Al Fawā'id al Burhānīyah. (iv) Tatimmah. (v) Commentary on Al Jāmi'aṣ Ṣagīr. (vi) Commentary on Adab al Qāḍī. (vii) Aṭ Ṭarīqat al Burhānīyah. (viii) Al Wāqī'āt. We do not know for certain the date of his death. Brook., vol. i, p. 375, says that he was alive in A.H. 570 = A.D. 1174; and we know also from the following reference in *Muḥmal Faṣīḥī*, fol. 125^b, that he made Haǧǧ in A.H. 603 :—

سنة ثلاث و ستمائة رفتن برهان الدين صدر جهان بحج وهو

محمود ابن احمد بن عبد العزيز بن مازة البخاري *

There is some presumption, therefore, in favour of the date given in Cairo, vol. iii, p. 51, as the date of his death, viz., A.H. 616 = A.D. 1219.

For two other copies of the work .see Yenī, Nos. 613-8; Cairo, vol. iii, p. 51.

The first two folios are illuminated.

Written in good Naskḥ. Not dated, apparently 10th century

A.H.

No. 1676.

fol. 188; lines 41; size $14 \times 9\frac{1}{2}$; $11 \times 7\frac{1}{2}$.

Vol. II.

Continuation of the preceding volume, beginning with كتاب الاقرار thus:—

هذا الكتاب يشتمل على احد و عشرين فصلا الخ *

The present volume contains eight *Kitāb*, as under.

- I. Foll. 1-21^a. كتاب الاقرار. Sub-divided into 21 *Faṣl*.
- II. Foll. 21^b-30. كتاب البينة. Sub-divided into 15 *Faṣl*.
- III. Foll. 31-125^a. كتاب البيوع. Sub-divided into 23 *Faṣl*.
- IV. Foll. 125^b-133. كتاب الصرف. Sub-divided into 12 *Faṣl*.
- V. Foll. 134-148. كتاب الشفعة. Sub-divided into 17 *Faṣl*.
- VI. Foll. 149-160. كتاب القسمة. Sub-divided into 10 *Faṣl*.
- VII. Foll. 161-165. كتاب الحيطان. Sub-divided into 7 *Faṣl*.
- VIII. Foll. 166-188. كتاب الوقف. Sub-divided into 23 *Faṣl*.

The first two folios of the present volume are lavishly illuminated. Written in good *Naskh*. Not dated; apparently 10th century

A.Π.

No. 1677.

fol. 302; lines 27; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Vol. III.

Continuation of the preceding volume, beginning with كتاب الدعوى thus:—

هذا الكتاب يشتمل على اربعة و عشرين فصلا *

The present volume contains eight *Kitāb*, as under.

- I. Foll. 1-110^a. كتاب الدعوى. Sub-divided into 24 *Faṣl*.
- II. Foll. 110^b-118^a. كتاب دعوة النسب. Sub-divided into 20 *Faṣl*.
- III. Foll. 118^b-129^a. كتاب الغرور. Sub-divided into 10 *Naw'*.
- IV. Foll. 129^b-130^a. كتاب مسائل الاشجار. Sub-divided into a few *Mas'alah*.

V. Foll. 130^b-200^b. كتاب الجنابات. Sub-divided into 24 *Faṣl*.

VI. Foll. 200^b-261. كتاب الرکاله. Sub-divided into 23 *Faṣl*.

VII. Foll. 265-296^a. كتاب الکفاله. Sub-divided into 21 *Faṣl*.

VIII. Foll. 296^b-302. كتاب العواله. Sub-divided into five *Faṣl*.

This volume, which ends thus:—و يتلوه كتاب العیال, tells us that the next volume begins from كتاب العیال.

Written in fair Naskh. Not dated; apparently 10th century A.H. The handwriting differs from that of the two previous volumes.

No. 1678.

fol. 221; lines 31; size 10½ × 7; 7½ × 5.

الفتاوی الظهیریہ

AL FATĀWĀ AZ ZAHĪRĪYAH.

An old copy of a very reliable work on jurisprudence, divided into two volumes.

Vol. I.

Beginning:—

الحمد لله المتفرد بالاعلاء و المتوحد بالبقاء *

Author: Zahiraddīn Abū Bakr Muḥammad bin Aḥmad al Qāḍī al Muḥtasib المحدث القاضي أحمد بن أحمد القاضي المعتمد، a Qāḍī and Muḥtasib (Inspector of weights and measures) of Bukhārā. He studied under his father and others, and completed the study of jurisprudence under Ḥasan bin 'Alī al Margīnānī, a distinguished jurist of the 6th century A.H.; see *Al Jawāhir al Muḍīyah*, vol. i, fol. 87^a. The author of *Fuṣūl al Ustruṣhnī* (No. 1681 below) calls him an Imām of jurisprudence of his age. Another work of his, which is known to us, is *Al Fawā'id Az Zahrīyah*; for a copy of which see Paris, Nos. 856-7. He died in A.H. 619=A.D. 1222. For his life see *Al Jawāhir al Muḍīyah*, vol. i, fol. 197^a; *Tabaqāt* by 'Alī Qārī, fol. 117^a; Brock., vol. i, p. 379.

For two other copies of the present work see Rāmpūr, Nos. 371-72; Āṣafīyah, No. 8.

For an abridgment by 'Ainī (d. A.H. 855=A.D. 1451) see *Hāj. Khal.*, vol. iv, p. 362.

This volume is defective at the end for the want of two folios.

Written in Naskh.

The contents of the present volume are given on the title-page.

No. 1679.

foll. 269; lines 31; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 5$.

Vol. II.

The second volume of the preceding work, beginning from كتاب الرقف, thus:—

هذا الكتاب يشتمل على ثلاثة اقسام القسم الاول يشتمل على خمس

فصول النخ *

The colophon runs thus:—

تم الكتاب بحمد الله وعونه و كان الفراغ من كتابته

..... سنة اربع و اربعين و تسعمائة النخ *

The contents of the volume are also given on the title-page.

Both volumes are written in good Naskh. Dated A.H. 924.

No. 1680.

foll. 439; lines 27; size $13 \times 8\frac{1}{2}$; 10×6 .

The Same.

Another copy of the preceding work, two volumes bound in one.

Written in fair Naskh. Not dated but a seal of Qâdî Nûralḥaqq dated A.H. 1090 says that it was written in or before that year. Nine folios containing contents of the work are attached at the beginning.

No. 1681.

foll. 478; lines 26; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4$.

فصول الاستروشمي

FUṢŪL AL USTRŪSHANĪ.

A very reliable work on jurisprudence, dealing with Mu'âmalât (legal transactions), composed in A.H. 625. A large number of works is quoted, each quotation being followed by the name of

the work from which the passage is quoted. The author spent 32 years and 7 months in the compilation of the work.

Author: Muḥammad bin Maḥmūd al Ustrūṣhanī محمد بن محمود الأستروشنى, a Ḥanafī scholar of repute, who studied under his father and others. He is chiefly known to us as a pupil of the author of the preceding work, under whom he studied jurisprudence. He was the author of several works, two of which are mentioned by Brock., vol. i, p. 380. He died in A.H. 632=A.D. 1234. For his life see Ṭabaqāt by 'Alī Qārī, vol. 171^b; Ṭabaqāt Al Aḥnāf, fol. 353; Cairo, vol. iii, p. 31; Ḥadā'iq al Ḥanafīyah, p. 250; Brock., *loc. cit.*; Ḥāḡ. Khal., vol. iv, p. 433, where the date of the author's death is omitted.

Beginning:—

الحمد لله الذي مهد دين الاسلام و بعد
فقد قال محمد بن محمود الأستروشنى و سميت كذا
الفصل *

For other copies of the work see Yenī, No. 384; Rāmpūr, Nos. 446-47.

The present copy is incomplete for 24 folios, viz., foll. 109-133, which are left blank. The contents of the work are described in three folios at the beginning.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 1682.

foll. 268; lines 25; size 12 × 8½; 9 × 5½.

عنوان القضاء و عنوان
الأفتاء

ṢUNWÂN AL QADÂ' WA 'UNWÂN AL IFTÂ'.

A work on jurisprudence, dealing with the duties of a Qâḍi. The following authorities are chiefly quoted in the present work:—

(i) Al Mabsûṭ. (ii) Al Jāmi' aṣ Ṣaḡir (No. 1593 above). (iii) Al Jāmi' al Kabīr. (iv) Az Ziyādât. (v) As Siyar al Kabīr. (vi) Daḡhīrat al Fatāwâ (Nos. 1675-77 above). (vii) Al Aqḍiyat az Zahīriyah. (viii) Sharḥu Adab al Qâḍi.

Author: Muḥammad bin Muḥammad bin Ismâ'il al Khaṭīb al Ushfūrqānī **محمد بن محمد بن اسماعيل الاشفورقاني**. No account of our author is given in the usual works of reference. The date of the commencement of composition of the present work given in the preface, viz., A.H. 642, tells us that he was a scholar of the 7th century A.H. Further, we come to learn from the preface that our author left Khurāsān for India, when Khurāsān was attacked by the Tartars in A.H. 616 (see Ḥabīb as Siyar, part iii, p. 23; Muḥmal Faṣiḥe, fol. 128). Most probably the author settled in Delhi, when he composed the present work. The work is divided into the following 5 *Bâb*; each *Bâb* being sub-divided into several *Faṣl* and some of the *Faṣl* being again sub-divided into *Naw'*.

I. Foll. 2-10^a. **الباب الاول في فرائد الكتاب**. This *Bâb* is sub-divided into five *Faṣl*.

II. Foll. 10^b-20^a. **الباب الثاني في مجامع آداب القضاء**. This *Bâb* is sub-divided into five *Faṣl*.

III. Foll. 20^b-180^a. **الباب الثالث فيما ينبغي للقاضي ان يجيب الطالب**. This *Bâb* is sub-divided into five *Faṣl*. The last three *Faṣl* are sub-divided into several *Naw'*.

IV. Foll. 180^b-253^a. **الباب الرابع فيما ينبغي للقاضي ان يفعل وان لا يفعل**. This *Bâb* is sub-divided into five *Faṣl*; and the last four *Faṣl* are sub-divided into several *Naw'*.

V. Foll. 253^b-268. **الباب الخامس في الدعاوي و البينات**. This *Bâb* contains one *Faṣl*.

Beginning:—

الحمد لمن انصحت بتقدسه الامشاج على صموتها صرحت بتفردة
الدواج عند سكوتها قال العبد الداعي للمسلمين بالخير محمد
بن محمد بن اسمعيل الخطيب الاشفورقاني لما فرغت من
نثر درر الاشارات سألتني اخواني قرر عيون الاسلام فعرضت
عليهم وقوعى فى القصور... بواسطة هجوم الهموم وهطول سكايب
النور في بلاد خراسان و مفارقة الاوطان و ازدحام الاشغال باهتمام الاحوال
بعد الوقوع في ارض الهند و سمية صنوان القضاء و عنوان الافتاء
و ابتدأت املائه في الثلث و العشرين من جمادي الاولى سنة اثنين
و اربعين و ستمائة في مقصورة الجامع لحضرة الدهلي حرسها الله
تعالى من الآفات *

Only two other copies of the work are known to us, viz., Āṣafiyah, No. 33, and No. 1683 below.

Written in Naskḥ. Not dated; apparently 9th century A.H.

No. 1683.

fol. 273; lines 23; size $6\frac{1}{2} \times 8$; $8\frac{1}{2} \times 4\frac{1}{4}$.

The Same.

Another copy of the preceding work, defective both at the beginning and at the end.

Written in Naskḥ. Not dated; apparently 10th century A.H.

The present copy in A.H. 1090 was in the possession of Qāḍī Nūralḥaqq of Delhi. In A.H. 1148, it was in the possession of one Muḥammad Aslam, whose seal is found on the title-page. Again in A.H. 1186, the MS. came into the possession of Muftī 'Abdarrahīm, whose seal, dated A.H. 1186, is found on the title-page.

No. 1684.

fol. 119; lines 15; size $7 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{4}$.

المختار في فروع الحنفية

AL MUKHTĀR FĪ AL FURŪ' AL HANAFĪYAH.

An old copy of the four leading authorities on jurisprudence, viz., the present work, Majma'al Baḥrain (No. 1614 above), Wiqāyat ar Riwāyah (1653 above) and Kanz ad Daqā'iq (No. 1689 below). The author in response to the eager desire of his students, composed a commentary on the present work; for a copy of which see Paris, No. 879.

Author: Abu'l Faḍl Majdaddīn 'Abdallāh bin Maḥmūd bin Maudūd al Mauṣilī مودود بن محمود بن مودود الموصلی, a well-known Ḥanafī scholar of the 7th century A.H. He was born in Mauṣil in A.H. 599, and studied in his native place under his father and others, but completed the study of jurisprudence under Jamāladdīn ad Dimashqī (d. A.H. 636=A.D. 1238), a well-known jurist of the 7th century A.H. Our author was a Qāḍī of Kūfā, and

afterwards a professor in a Madrasah of Bagdâd. He died in A.H. 683=A.D. 1284. For his life see *Al Jawâhir al Muḍīyah*, vol. i, fol. 130^b; *Ṭabaqât al Aḥnâf*, fol. 234; *Tâj at Ṭabaqât*, vol. viii, part ii, fol. 337; *Ṭabaqât* by 'Alī Qârî, fol. 131^b; *Ḥadâ'iq al Ḥanafīyah*, p. 262; Brock., vol. i, p. 382.

Beginning:—

الحمد لله على جزيل نعمائه احمده على جليل آلائه وبعد
نقد طلب اليّ من وجب جوابه على ان اجمع له مختصرا على مذهب
الامام الاعظم وسميته المختار للفتوى الخ *

For other copies of the work see Berlin, Nos. 4565-6; Goth., No. 1009; Munich, Nos. 290-1; Leid., No. 1815; Br. Mus. Suppl., No. 283-3; Paris, Nos. 875-7; Cairo, vol. iii, p. 119.

The title of the work and the author's name are written on the title-page within gold-ruled borders.

Written in bold Naskh. Dated A.H. 953.

Scribe: محمد بن محمد المصري.

No. 1685.

• foll. 372; lines 25; size $11\frac{1}{2} \times 9\frac{1}{2}$; $7\frac{1}{2} \times 6\frac{1}{2}$.

فصول الاحكام في اصول الاحكام

FUṢŪL AL IḤKÂM FÎ UṢŪL AL AḤKÂM.

A well-known work on jurisprudence, dealing with *Mu'âmalât* (legal transactions), divided into forty *Faṣl*. The materials are borrowed from the *Fuṣûl Ushtrûṣhanî* (No. 1681 above). On fol. 354^a, our author criticises *Bukhârî* severely for his acceptance of the theory (الابمان مخلوق), which is contrary to Islamic doctrine. The work was composed in Samarqand in A.H. 651. *Hâj. Khal.*, vol. iv, p. 440, first says that *Jamâladdîn bin 'Imâdaddîn al Ḥanafî* جمال الدين بن ابرالفتح زين الدين بن ابي بكر عماد الدين بن علي (d. A.H. 808=A.D. 1405) is the author of the present work; but adds that, according to some, the author is *Abu'l Fath Zainaddîn bin Abî Bakr 'Imâdaddîn bin 'Alî bin Abî Bakr bin 'Abdaljalîl al Fargânî* ابرالفتح زين الدين بن ابي بكر عماد الدين بن علي بن عبد الجليل الفرجاني, who was alive in A.H. 670. We know from the colophon of the copy (No. 1686) below that the

work was composed in A.H. 651. Hence Abu'l Fatḥ must be the author, as stated by Brock., vol. i, p. 382, on the authority of three catalogues in which the work is noticed; and not Jamāl-addin, as stated in Āṣafiyah, Nos. 18-19. The colophon runs as follows:—

جاء هذا الخصال النفيسة وكتب المسائل الانيسه ابو الفتح
بن ابي بكر بن على بن عبد الجليل الفرغاني المرغيناني نسباً
نجزت كتابته في اواخر شعبان سنة احد و خمسين و ستمائة
بالمدرسة اليمونة محال البلدة الفاخرة سمرقند الخ *

Beginning:—

باسمه يبدأ كل كتاب ويختم الخ *

For other copies of the work see Br. Mus., No. 1606; Cairo, vol. iii, p. 97; Āṣafiyah, Nos. 18, 19; Berlin, No. 4888, where the contents of the work are fully described.

Written in good Naskḥ. Dated A.H. 832. One folio at the beginning is added in a later hand.

Scribe: محمد بن احمد بن ابي يزيد بن عبد الحفيظ.

No. 1686.

fol. 406; lines 31; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Naskḥ. Not dated; apparently 9th century A.H. Three seals of the following distinguished persons of the Court of Shāhjahān (A.H. 1037-1069=A.D. 1628-1659) are found on the title-page:—(i) I'timād Khān. (ii) Rafī'addin. (iii) 'Abdarrashīd Dailamī.

Three 'Arddidāh are also found on the title-page.

A note at the beginning, says that the MS. was at one time in the possession of 'Abdallāh bin Mīrak bin 'Abdalḥamīd, a scholar of the 10th century A.H.

The present MS. is one of a number of books presented to the Library in 1918 by 'Abdalmajīd, a Zamīndār of Terighat, one of the mahallahs of Patna City.

No. 1687.

fol. 478; lines 26; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work, defective at the end.

Written in good Naskh. Not dated; apparently 9th century A.H.

One folio is added at the end in a later hand.

No. 1688.

fol. 371; lines 27; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in beautiful Nasta'liq. Within gold-ruled borders. Dated A.H. 1029.

No. 1689.

fol. 75; lines 13; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

منية المصلي

MUNYAT AL MUŞALLÎ.

A famous work on jurisprudence, dealing with purification and prayer (طهارة و صلاة). It is taught in almost all madrasahs; and several authors have produced commentaries on the same.

Author: Sadidaddin al Kâshgari الكاشغري. The date of his death is not known; but, according to Brock., vol. i, p. 432, he was a Ḥanafî scholar of the 7th century A.H., and this may be accepted since he quotes Qunya, the author of which died in A.H. 658 (see Cairo, vol. iii, p. 99), and does not refer to any work* composed in the 8th century A.H.

Beginning:—

الحمد لله رب العالمين وسميته منية المصلي *

For other copies of the work see Cairo, vol. iii, p. 139; Berlin, Nos. 3542-46; Āṣafiyaḥ, No. 258; Râmpûr, Nos. 585-89.

This work has been frequently printed and lithographed.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 1690.

fol. 251; lines 33; size $12\frac{1}{4} \times 8\frac{1}{2}$; 8×5 .

حلية المحلى

HULYAT AL MUḤALLĪ.

A very useful commentary on Munyat al Muṣallī (see No. 1689 above), composed in A.H. 865.

By Muḥammad bin Muḥammad al Ḥalabī محمد بن محمد بن محمد الحلبي, commonly called Ibn Amīr al Ḥājj (ابن امير الحاج), a Ḥanafī scholar of repute. He studied different branches of Islamic literature under distinguished scholars of his age, and in jurisprudence is known to us as a pupil of Ibn Humām (see No. 1643 above). Two other known works of his are *Dakhīrat al Faqr* and *Sharḥ Muqaddimat Abul Laiṣ as Samarqandī*. For an autograph note of his see Lib. Cat., vol. v, Part ii, No. 322. He died in A.H. 879=A.D. 1474; see *Ḥadā'iq al Ḥanafiyah*, p. 334, and Brock., vol. i, p. 432.

Beginning:—

الحمد لله عظيم الفضل و بعد فيقول العبد الفقير
 محمد بن محمد بن محمد الشخير بابن امير الحاج
 الحلبي الخ *

For other copies of the work see Cairo, vol. iii, p. 41; Paris, Nos. 1147-8.

The author's colophon runs thus:—

نجز تبليض هذا السفر محمد بن محمد بن محمد
 الحلبي سنة خمس وستين و ثمانمائة *

Written in good Naskh. Dated A.H. 1109.

Scribe: عصمة الله ولد شيخ فتم محمد.

A seal bearing the inscription لسان السلطان محمود الدولة منشي محمد is found on the title-page; for which see No. 1502 above.

No. 1691.

foll. 269; lines 13; size 10×6; 6×3.

مختصر غنية المتمللي

MUKHTAṢARU ĠUNYAT AL
MUTAMALLÎ.

An abridgment of Ġunyat al Mutamalli, which is a detailed commentary in two volumes on Munyat al Muṣalli (see No. 1689 above). Both the larger commentary and the present abridgment are the work of Ibrâhîm bin Muḥammad bin Ibrâhîm al Ḥalabî ابراهيم بن محمد بن ابراهيم الحلبي, a Ḥanafî scholar of repute. He was born in Ḥalab in A.H. 880, and studied in Ḥalab and Cairo. He was a Khatîb of the Mosque of Sulṭân Muḥammad in Constantinople, and was known for his devotion to literary work. Nine of his works are enumerated in Brock., vol. ii, p. 432. Ibrâhîm died in A.H. 956 = A.D. 1549. For his life and works see Ḥadâ'iq al Ḥanafiyah, p. 376; Tâj at Ṭabaqât, vol. x, fol. 382.

Beginning:—

الحمد لله الذي جعل العبادة مفتاح السعادة النج *

For other copies of the work see Munich, Nos. 166-86; Leid., No. 1813; India Office, No. 359; Paris, Nos. 1149-51; Alger., Nos. 778-86; Cairo, vol. iii, p. 69.

The work was printed in Constantinople in A.H. 1312.

Written in fair Naskh. Dated A.H. 1161.

Scribe:—محمد حسن.

Marginal notes are found throughout the copy.

Two folios at the beginning contain an index.

No. 1692.

foll. 133; lines 19; size 10½×6; 8×7½.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 12th century

A.H.

THE END.

